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ABSTRACT

Designed as a forum for views on issues concerning the humanities in two-year colleges, this journal begins with "A Call for Common Learning," in which Ernest Boyer discusses the goals of education and outlines six themes which students should study to understand themselves, their society, and the world in which they live. Responding to Boyer, Donald Billiar, in "Educating Minds and Hands," calls for the rejection of a curriculum which perpetuates the split between academic and occupational education or which narrowly defines curriculum subjects and content; and Jeffrey Lukenbill outlines "General Education at Miami-Dade Community College." In "Business Education, the Liberal Arts, and the Community College," Norman E. Bowie discusses the role of ethics in business education. Next, in "Rethinking Everything," Myron Marty calls for a reexamination of the humanities, its curriculum, teaching styles, student-teacher relations, and teacher relations with their discipline. James Perry presents a philosophical analysis of the importance and functions of humanities courses in the curriculum. Next, Breneman and Nelson's "Financing Community Colleges: An Economic Perspective" is reviewed by Leslie Koltai, and Charles Moran reviews four writing texts. Finally, Margaret Williams presents "Recent Curricular Developments in the Humanities: Achievements of the National Humanities Faculty Two-Year College Program." The journal includes proceedings of Community College Humanities Association meetings. (HB)

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THE REVIEW AND PROCEEDINGS OF THE COMMUNITY COLLEGE HUMANITIES ASSOCIATION

FEBRUARY 1982 NUMBER 3

Edited by

Donald D. Schmeltekopf
Anne D. Rassweiler

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Editors

Donald D. Schmeltekopf
Anne D. Rassweiler

The Review and Proceedings of the Community College Humanities Association is designed to fill the need for a periodical in which humanists in all fields and positions can express their viewpoints on issues which concern the humanities in community and two-year colleges. It is published annually in the month of February and regularly features the proceedings of the annual meetings of the Association as well as articles, reports, and reviews. The subscription rate is $5.00. The subscription of all members of the Community College Humanities Association is included in the annual dues.

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A Call for Common Learning

Ernest L. Boyer

Thirty-five years ago, the German philosopher, Karl Jaspers, identified the goal of education as *culture*. Culture, Jaspers said, is "a given historical ideal [and] . . . a coherent system of associations, gestures, values, ways of putting things." The educated person, Jaspers concluded, was one for whom culture — so defined — had become second nature. Today, a generation after Jaspers wrote, we find ourselves, as a nation, deeply hesitant about the aims of education. In Jaspers' terms, what *are* this society's agreed-upon values and "ways of putting things"? What, precisely, would characterize a person of culture in our fragmented post-modern society? The absence of answers is haunting.

There was a time colleges and universities felt no such uncertainties about their ends. Their task in education was to transmit — to the next generation — moral, cultural, and political values and traditions. This mission was once so vital that in most 19th century colleges the presidents taught a "moral philosophy" course as the academic capstone. Even after the direct power of the church declined, schools and colleges continued as a bastion of the moral order. While the transmitting of civic obligations became a central obligation, still the afterglow of religious loyalty lingered. But early in this century, confidence in the unity of the established order began to fade. Historian Henry May demonstrates persuasively in *The End of American Innocence*, that the evaporation of the Wilsonian idealism and the cultural upheaveals of the 1920's hastened social fragmentation. Past certainties were shaken by scientific inquiry, and higher education's confidence in its own moral mission weakened. Commenting on this loss of coherence and conviction, Robert Hutchins, on one occasion, described the modern university as a series of separate departments held together by a central heating system; and Clark Kerr characterized the multi-university as an assemblage of faculty entrepreneurs held together by a common grievance over parking.

Ernest L. Boyer, President, The Carnegie Foundation for the Advancement of Teaching. *This article was presented originally as the keynote address in the annual meeting of the Eastern and Southern divisons, CCHA, in Washington, D.C., October 16-17, 1981.*

Still, deep down inside, the belief persists that education at its best can hold the intellectual center of society together. We still expect universities and colleges to bring together the views and experiences of all their parts, and create something greater than the sum. And this — it seems to me — is precisely the point where "the humanities" move center stage. There is, I believe, more than an accidental connection between such words as *human*, *humane*, and humanities. They identify an area of inquiry with people at the center. The humanities focus on the consequential common experiences of the human race and in so doing they seek to integrate and give meaning to *all* the disciplines, including science.

Norman Foerster, writing in *The Humanities and the Common Man*, argues that "an education permeated by the humanistic spirit has always included science." There is no science, he notes, other than that which human beings produce, and they produce it because they value the passion to know. When American scientists were revolted by the Nazis' perversion of science, Foerster points out, they were reacting as humanists who brought values to their work. Nearly forty-years ago in *Liberal Education*, Mark Van Doren wrote:

> The connectedness of things is what the educator contemplates to the limit of his capacity. No human capacity is great enough to permit a vision of the world as simple, but if the educator does not aim at the vision no one else will, and the consequences are dire when no one does . . . . The student who can begin early in life to think of things as connected, even if he revises his view with every succeeding year, has begun the life of learning.

Seeing "the connectedness of things" is, it seems to me, the essence of humanistic studies. Let me describe still more specifically just what it is I have in mind. In 1972, a Stanford University faculty committee proposed a "western civilization" course, having dropped such a requirement a few years before. The student newspaper, in a biting attack on the faculty proposal, said in a front-page editorial that the new requirement would "remove from students the right to choose for themselves . . . . This is not to deny that courses in western culture are valuable and that most students could benefit from them. To require such a course, however, carries a strong, illiberal connotation . . . . It imposes a uniform standard on nonuniform people."

I find this a startling statement. It is startling that the student editor failed to understand that while we are indeed "nonuniform," we are at the same time interdependent. We do have a shared cultural heritage, a shared agenda of urgent contemporary problems, and a shared future that cannot be ignored. Uniformity and interrelatedness are not synonymous. A college curriculum cannot ignore or diminish this aspect of our experience. To deny

our relationship with one another and with our common home, Earth, is to deny the realities of existence. It is as irresponsible to imply to students that they have nothing in common as it would be to suggest that they are alike.

Recently, in a little essay entitled *A Quest for Common Learning*, The Carnegie Foundation discussed six broad themes that students should study to understand themselves, their society, and the world in which they live. This seems relevant to the focus of this meeting because the six themes put humanities at the core.

First, the sending and receiving of messages separates all human beings from all other forms of life.

- Language is the connecting tissue that binds society together and we propose that at the core, all students should study and become proficient in the use of symbols — indeed, there are those who equate humanities with language and its uses.
- Students should understand why and how language has evolved, how messages reveal the values of a culture.
- Students should explore, as well, how we communicate nonverbally, through music, dance, and the visual arts. They should understand how these forms of expression convey subtle meanings, express intense emotions, and how, uniquely, the arts can stir a deep response in others.

Second, all students should understand that we are born into institutions, we pass much of our lives in institutions, and institutions are involved when we die.

- "We do not make a world of our own," Ralph Waldo Emerson observed nearly 150-years ago, "but fall into institutions already made, and have to accommodate ourselves to them." Institutions are a fact of life. They touch almost every aspect of our being — economic, educational, familial, political, and religious. We are born into institutions; we pass much of our lives in institutions; and institutions are involved when we die.
- The general education curriculum we have in mind would look at the origin of institutions; how they evolve, grow strong, become oppressive or weak, and sometimes die.

Third, students should examine the universal experience of producing and consuming and examine how work patterns reflect the values and shape the social climate of a culture.

- The urge to be active and useful is found in every age and culture. Throughout life, almost everyone is kept busy producing and consuming. We need the contributions of our fellow human beings

and they need, from us, something in return. George Bernard Shaw caught the point when he said: "We have no more right to consume happiness without producing it than to consume wealth without producing it." Students should understand that everyone produces and consumes and that, through this process, we are dependent on each other. This is an essential part of common learning.

Fourth, all life forms on the planet Earth are inextricably interlocked, and no education is complete without an understanding of the ordered, interdependent nature of the universe.

- Lewis Thomas, in his Phi Beta Kappa Oration at Harvard University, said: "There are no solitary, free-living creatures. Every form of life is dependent on other forms. The great successes in evolution, the mutants who have, so to speak, made it, have done so by fitting in with, and sustaining, the rest of life. Up to now we might be counted among the brilliant successes, but flashy and perhaps unstable. We should go warily into the future, looking for ways to be more useful, listening more carefully for the signals, watching our step, and having an eye out for partners."
- General education means learning about the elegant, underlying patterns of the natural world and discovering that all elements of nature, in some manner, are related to each other. This is an essential part of humanistic learning.

Fifth, all students should understand that our common heritage is a bridge that holds us all together in ways we hardly understand.

- It is more than this. It is what Edmund Burke termed "a pact between the dead, the living, and yet unborn."
- It is essential that the human race remember where it has been and how, for better or worse, it got where it is.
- An understanding of our heritage should be expected of all students.

Finally, all students should explore values and beliefs.

- Education, by its very nature, is value-laden. Any institution committed to inquiry into the human experience must inevitably confront questions of purpose.
- The refusal to face those issues openly and directly is, itself, a moral decision with far-reaching implications.

The late Jacob Bronowski, in a vivid description of his 1945 visit to Nagasaki Harbor, raised deeply unsettling questions about education's response to humanity's most profound concerns:

> What I had thought to be broken rocks was a concrete power house with its roof punched in. I could make out the outline of two crumpled gasometers; there was a coal furnace festooned with service poles; otherwise nothing but cockeyed telephone poles and loops of wire in a bare waste of ashes. I had blundered into this desolate landscape as instantly as one might walk among the craters of the moon. The moment of recognition when I realized I was already in Nagasaki is present to me as I write, as vividly as when I lived it. I see the warm night and the meaningless shapes; I can even remember the tune which had been popular in 1945, and it was called "Is You Is Or Is You Ain't Ma Baby?"

For Bronowski, the lyrics of the dance tune took on macabre overtones. It was, he felt, a "universal moment," one in which modern man's knowledge was transformed into horror. At that instant of confrontation, he later wrote, "each of us in his own way learned that his imagination had been dwarfed." Hiroshima and Nagasaki — not to mention Buchenwald and Auschwitz — may, from one perspective, be irrelevent to the educational issues we confront today. Still, they have the odd effect of forcing us to inquire once again into deeply troubling, and perhaps unanswerable, questions about knowledge and its uses; about the relationship between education and human conduct. The destruction Bronowski witnessed was a technological achievement built on trained intelligence. We cannot help wondering what discipline of mind, what knowledge more adequately comprehended, what values more effectively conveyed, could have an equally powerful impact for human betterment?

Howard Munford Jones wrote in 1958 that "perhaps nobody knows how to make any human being better, happier or more capable, but at the very least, the *humanities* . . . help to sustain a course of thought in which these questions have meaning." Indeed, in the end, one might argue that education's primary mission is to develop within each student the capacity to judge wisely in matters of life and conduct. This imperative does not replace the need for rigorous study in the disciplines; but neither must specialization become an excuse to suspend judgment or interfere with the search for worthwhile goals.

This claim is not to suggest a program of indoctrination in place of investigation; it is not a prescription for a rigid code of conduct for all students. We need no cultural and moral bandmasters striking up the tune to which everyone must dance. Indeed, we view with grave concern the growth of censorship and repressiveness and the crusades of righteous zealots who seek to impose on others their own brand of morality. To counter such narrow and reactionary thinking, colleges should not push for particular conclusions; rather they should create a climate in which the values of the

individual and the ethical and moral choices confronting society can be thoughtfully examined. The aim is *not* only to prepare the young for productive careers, but to enable them to live lives of dignity and purpose; *not* only to generate new knowledge, but to channel that knowledge to humane ends; not *merely* to increase participation at the polls, but to help shape a citizenry that can weigh decisions wisely and more effectively promote the public good. John Gardner said on one occasion that "the deepest threat to the integrity of any community is an incapacity on the part of the citizens to lend themselves to any worthy common purpose." Gardner goes on to reflect on "the barrenness of a life that encompasses nothing beyond the self."

In response to such barrenness, America's colleges and universities need an inner compass of their own. They must perform for society an *integrative* function, seeking appropriate responses to life's most enduring questions. These institutions must concern themselves not just with information and knowledge, but with wisdom. This, it seems to me, is education's most essential mission and such a mission vigorously pursued places humanities at the core. At a recent meeting of the American Association for the Advancement of Science, Dr. Lewis Thomas, acknowledging that these are not the best of times for the human mind, went on to observe: "I cannot begin to guess at all the causes of our cultural sadness, not even the most important ones, but I can think of one thing that is wrong with us and eats away at us: we do not know enough about ourselves. We are ignorant about how we work, about where we fit in, and most of all about the enormous, imponderable system of life in which we are embedded as working parts." If colleges and universities do not help define human conditions, what institution will?

Educating Minds and Hands

Donald Billiar

The very existence of the community college evinces some degree of public commitment to the ideals of general learning which Ernest Boyer so persuasively sets forth. Otherwise, instead of two-year colleges we would have straightforward technical, vocational, trade schools. However, the attitude of the public toward what should be the "mission" of the community college has always revealed an unresolved schizophrenia (to use the word in its root and popular sense), and even more so now as resources tighten. Witness the recent Brookings' study by David W. Breneman and Susan C. Nelson, *Financing Community College: An Economic Perspective.* (See also the splendid reply which appears as an American Federation of Teachers' advertisement in the July 20, 1981, issue of *The Chronicle of Higher Education:* Robert M. Nielsen and Irwin H. Polishook, "The Community Colleges and Current Perspectives.")

The two impulses that struggle for the soul of the community college are the desire to eradicate or at least ameliorate the evils of a class system and the desire to perpetuate that system. I will not attempt to document what has been ably documented by Ira Shor and other revisionist critics of American education. I do want to emphasize, however, that the ideal of *la carrière ouverte aux talents* is a genuine one. And the myth of equal opportunity — even if it is only myth, unrealizable until the development of fusion energy — is important in the way that myth is important. Nor do I intend to pause to trace the manifestations of class in faculty and students, or to compare faculty of community colleges with those of four-year liberal arts colleges, or to compare faculty of various disciplines or, for that matter, administrators and governing boards — fascinating as such exercises undoubtedly would be.

Rather, I want to consider what can be done to solve the problem of generally and genuinely educating people whose most urgent motive is to enter a vocation. Let me state, or perhaps overstate, it from the perspective of a faculty member at a community college, one who of working-class origins has acquired the earmarks of high culture. For many of our students, ours will be their only experience of college. They will go on to become

Donald Billiar, Professor of English, Union College (NJ).

plumbers, spot welders, dental hygienists, and computer repair persons. Will they go to art museums, listen to opera, read *The New Yorker?* Alas, no. We know this *and they know it.* On the other hand, they will also be citizens, and they will have some leisure. We want them to be informed voters. We want them to understand the implications of technological innovation and economic change. We want them to appreciate and support the arts. We even want them to appreciate Shakespeare and understand the Second Law of Thermodynamics. We want this *and they want it.* They may not yet fully realize that they want it — except for the mature women we hear so much about — but I am convinced that they do want it (later I will say more about the "it"), and it is this conviction that permits some optimism.

There will always be considerable support for the notion that, in a democracy, mechanics should receive some general education — "Now we must educate our masters." But we cannot think clearly about curriculum until we understand the classist root of many of our assumptions — Cardinal Newman's notion, for instance, that the only education which is liberal is that which is useless.

Steven Jay Gould ("Posture Maketh the Man" in *Ever Since Darwin*) believes that Freud and Engels were correct in their assertion that erect posture preceded the enlargement of the brain. He applauds Engels' "trenchant political analysis of why Western science was so hung up on the *a priori* assertion of cerebral primacy" and he calls for a union between theory and practice.

Similarly, I am calling for the rejection of a humanities or general education curriculum which perpetuates the split between mind and hands. I realize the danger of seeming to deny our students high culture, of condescending to them, of believing high culture is too good for them or they are not good enough for it. And no doubt it is defensive over-reaction to this danger which accounts for the anti-elitist devaluing of high culture. Nevertheless — and while I understand the need of professional aesthetes like Poe or Wilde to defend art against the demands of utility — I believe that Newman's theory, when it does not support a class system, leads to sterility.

So I reject Newman for John Ruskin, who, while Slade Professor of Fine Art, led Oxford students on road-building expeditions; and I reject Poe for Emerson, who, in "The American Scholar," attacks the specialist separation of mind and hands. Rather than having farmers, he says, let us have "man" farming. Is it too much today to ask that our ideal be not to produce plumbers but persons plumbing? Not computer programmers, but persons computer programming? Contrariwise, Emerson says, the scholar always has recourse to action. This is not a call for a program for the artist, for a kind of Soviet realism. But the avant-gardistes should be aware that the development of recondite, distancing techniques often accompanies hostility to the

demos — as aware as we want our students to be of the motives behind their resentment of high culture and SAT's.

We are not likely to reach our goal — certainly not while we struggle in an economy of scarcity — but it is refreshing to know that others have trod the same difficult path before us. To change metaphors, someone has said that in the nineteenth century humanity entered a dark tunnel from which it has not yet emerged. No wonder the metaphor of light was so important to Mathew Arnold *(Culture and Anarchy)*. Arnold's time was, like ours, a self-conscious time of rapid technological change, of Disraeli's two Nations (the Rich and the Poor), a time of faith in education, of fear of democracy. Characteristic of the age were books like Samuel Smiles' *Self-Help* and *Thrift*. Also characteristic was the springing up of colleges and institutes to educate the working man. These colleges taught science and foreign languages, subjects beneath the dignity, for a long period, of Oxford and Cambridge.

Arnold's writings on education offer us wisdom and warning. He was so very right in his ideas of an organic community fostering a free play of the mind that it is a pity he was very wrong. He was wrong when his thinking was tainted and limited by elitism, class attitudes which finally confounded even the noble spirit of Ruskin (in the Governor Eyre controversy).

I am thinking specifically of Arnold's "Literature and Science" (in *Discourses in America*), written in response to Thomas Huxley's talk, "Science and Culture" (in *Science and Education*), which in turn is a response to Arnold's earlier writing. Huxley gave his discourse in 1880 at the opening of the Science College in Birmingham. The Science College was established by Sir Josiah Mason at a cost of £180,000. Sir Josiah had been a poor boy who, self taught, became the world's foremost manufacturer of pens. Now in triumphant old age he wished to help others who, as he had been, were ill-equipped to engage in the struggle for existence.

He gave his money with only three stipulations: from his college were banned party politics, theology, and "mere literary instruction and education." I like to think that the key word in this last prohibition is "mere," for Huxley approves: "neither the discipline nor the subject matter of classical education is of such direct value to the student of physical science as to justify the expenditure of valuable time upon either . . . . [F]or the purpose of attaining real culture, an exclusively scientific education is at least as effectual as an exclusively literary education."

Huxley cites two propositions of Arnold's: "The first, that a criticism of life is the essence of culture; the second, that literature contains the materials which suffice for the construction of such criticism." To the first he totally assents. But from the second he dissents: literature must be supplemented, if not replaced, by the study of nature. He does not deprecate the value of

classical education; rather, he deplores the smattering of Latin and Greek which is the usual result of introducing it into any curriculum except one devoted to the fostering of a literary or scholarly career. He does not question the importance of literary education but believes that what can be got from it can be got from the literature of one's own language. If one cannot get culture from Shakespeare, he will not get it from Homer. Finally, Huxley asks for one addition to the curriculum: sociology.

Perhaps Huxley does not quite understand what literature is all about, but I think he provides us with the best thinking about education of anyone before Dewey — and I include in my approval his final recommendation. I would like to argue that, as the center of the curriculum was once theology, so today it should be cultural anthropology, its business being to make ourselves aware of ourselves as culture-creating and culture-conditioned beings.

Clearly Huxley is right and Arnold is wrong on the question of whether an educated man must study Greek. But Arnold is right when he insists on our need to relate science and technology — what he calls "instrument-knowledge" — with the other impulses of our life. It is interesting, he says, to know that the burning of a candle produces carbonic acid and water or that our ancestor was "a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits." But, he adds, for the generality of men "there will be found to arise an invincible desire to relate this proposition to the sense in us for conduct, and to the sense in us for beauty."

The moral, I hope, is fairly obvious. We are likely to go wrong when we start prescribing subjects or content in a very narrow way. What is important is that we know how to teach and how to study; that we encourage critical thinking, making connections, self-reflection.

In the Carnegie Foundation's *A Quest for Common Learning*, Ernest L. Boyer and Arthur Levine set forth six themes — summarized in the preceding article in this journal — every college student should study. In somewhat the same spirit the College Board, in its current Project Equality, has planned a ten-year effort to improve the quality of college preparation. The Board has, after dialogues among hundreds of college and high school teachers and administrators, arrived at six basic academic competencies which every student should acquire and six subject-matter areas in which every student should be prepared. The six competencies are reading, writing, speaking and listening, mathematical skills, reasoning, and studying. The six subject-matter areas that make up the basic academic curriculum are English, mathematics, a second language, history/social studies, natural science, and visual and performing arts. The Board's committees have agreed on exchanging the concept of Carnegie units for an enunciation of outcomes. In doing so they, like Boyer and Levine, have challenged us to re-think our curriculum, a

challenge to which the community college has always been peculiarly responsive.

The process has already begun, stimulated by two nearly concurrent events: the development of cognitive science and the influx into the colleges of "nontraditional" students — that is, students not academically oriented, prepared by neither formal nor informal education to manipulate the symbols of intellectual discourse. We have learned that we must start with where the students are, with what they know and what they want. James Britton has taught us to trust the impulse to growth. When we do that, developmental courses become humanities courses rather than skills instruction; "developmental English" is no longer a euphemism for bonehead grammar. The student who wants to stand behind what he says will learn to write well. The student who comes to care about drama will find Shakespeare.

What I am suggesting is that the first year of what for many students is a three-year experience in the two-year college may be the year in which the goals of general education are most tellingly realized. As for the technical and career subjects — they too, it seems to me, offer opportunities to develop language awareness, historical consciousness, an inquiring attitude. (I can imagine the attempt to realize these opportunities being very fruitful in teaching, say, nursing — perhaps not spot welding.)

But, of course, what finally is more important than any curriculum, however soundly based in theory and carefully planned, is the commitment of the faculty. Do we want our students to be like us, like our *best* selves, enlightened, aware, or in the tradition of America's social dynamism, even better than us, and do we believe that they can be?

Recently, in a sour mood, I remarked that our main function as teachers is to give grades. But God will forgive me, for deep down I do believe that we are not mere custodians of the cultural heritage but the kind of janitors who open doors instead of guarding them.

It is difficult in this sort of peroration to avoid clichés or, considering the humbleness of our daily tasks, embarrassing grandiosity. Nevertheless, when I woke up the other day and began to think about what to write in this response to Boyer's "Call," these lines came, unbidden, to mind, though I have not read or taught the "Areopagitica" for many years:

> Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unscaling her long-abused sight . . . .

General Education at Miami-Dade Community College

Jeffrey D. Lukenbill

In response to such barrenness, America's colleges and universities need an inner compass of their own. They must perform for society an integrative function, seeking appropriate responses to life's most enduring questions. Ernest L. Boyer

Too few colleges and universities have had the "inner compass" that Ernest Boyer calls for. Some, however, are responding to appeals such as Boyer's and are taking steps to clarify their educational mission, to re-establish the direction of their curricula. Unfortunately, their efforts have often been frustrated by various forces, including residual inertia, competition among departments and disciplines, exaggerated concerns for FTE's, and an overemphasis on vocationalism and career preparation. Miami-Dade Community College, seeking to minimize the negative forces, has taken a comprehensive approach to redirect its educational priorities and to reform its academic programs.

An assumption inherent in Boyer's remarks is that general education is fundamental. Colleges and universities have been successful in developing areas of discipline specialization, but they have not been particularly successful in the basic educational task that Boyer outlines. Although a number of colleges and universities have adopted or affirmed goals similar to those proposed by the Carnegie Foundation and in Boyer's article, the challenge is to design curricula and courses to achieve these fundamental goals.

Miami-Dade approached the reform of its curriculum by reaffirming its commitment to a strong general education curriculum and by developing general education as a program with the same basic characteristics of discipline and career programs. In many colleges a recurring error has been that general education was developed merely as course requirements — courses that are typically unrelated and viewed by students as necessary hurdles to get over in the quest for specialization.

Jeffrey D. Lukenbill, Associate Professor and Director, General Education Project, Miami-Dade Community College (FL).

The programmatic approach to general education at Miami-Dade has four basic components: 1) rationale, 2) goals, 3) courses to achieve the goals, and 4) assessment to determine how well the goals have been achieved. Miami-Dade's rationale for general education answers the question about why general education is important. The goals, reviewed and evaluated by all faculty members, specify the knowledge, skills, and attitudes towards which the general education program should be directed. These goals represent ideals that may never be fully realized, yet they are essential for direction. The course objectives specify to what degree the general education goals should be achieved within the context of each course. Finally, the program as a whole and the individual courses are assessed by faculty to determine how successfully the students achieve these general education goals.

As the basis of its new general education curriculum, Miami-Dade adopted a general education core of five courses: "Communications," "Humanities," "The Social Environment," "Energy in the Natural Environment," and "The Individual in Transition." This core is required for all degree-seeking students, including students in occupational and technical programs. While the idea of a required core is not new, a unique feature of Miami-Dade's core is that the content of the courses is clearly defined by the general education goals. When a student completes the general education core, the college is assured that the student has formally addressed the subject areas of common learning.

Each of the core courses addresses some common goals which are found across the curriculum. For example, all of the core courses noted above have the following three objectives:

- The students should be able to speak, listen, write, and read competently and in an organized and critical manner.
- The students should be able to communicate effectively with individuals in the different aspects of their lives.
- The students should be able to use systematic, critical, and creative processes, drawing from knowledge of appropriate disciplines, to identify problems, analyze alternate solutions, and make decisions.

Other purposes relate to the individual core courses. For example, the humanities course includes these objectives:

- The students should develop appreciation for and find value in participating in aesthetic and creative activities; they should have knowledge of the major areas of human expression, especially as related to the reflection of the human spirit in aesthetic forms and humanistic ideas.

- The students should know and appreciate major accomplishments of various cultures and should be able to evaluate their impact on contemporary society.
- The students should develop the capability for making worthwhile use of their leisure or discretionary time.

Other more specific objectives of this humanities course were developed by a faculty team that included representatives of the various disciplines in the humanities. These faculty members attempted to design a humanities course that would have objectives specific enough to ensure that all students would attain common knowledge and skills, but flexible enough to allow instructors themselves to select artists and their works to illustrate the concepts in the objectives. Examples of these objectives are:

- The student should be able to demonstrate a knowledge of terminology from each of the humanities areas by recalling and defining selected terms which are essential for understanding the subject matter.
- The student should be able to apply knowledge of terms and concepts by relating this knowledge to an aesthetic or intellectual experience.
- The student should be able to analyze selected examples of works in the humanities by comparing and contrasting forms, media, styles, and philosophies.
- The student should be able to analyze works of art and philosophies of various western and non-western cultures by comparing and contrasting major creative contributions.
- The student should be able to demonstrate evaluation skills by developing and applying criteria of judgment to selected works from the humanities.

The introduction to the humanities core course emphasizes that the course is not meant to be a survey. Rather, students should acquire the knowledge and understanding needed to make sound value judgments and should develop an appreciation for and participate in aesthetic activities.

Not all students who now enter college are ready to profit fully from such general education courses, nor are many professors prepared to teach courses that have interdisciplinary objectives. Miami-Dade had to address both of these concerns before implementing the new general education program.

Faculty nationwide are aware that a large number of entering students have deficiencies in basic communications skills. The first theme proposed by the Carnegie Commission can never be realized without a substantial and concentrated effort by colleges and universities to ensure that students

develop these competencies. Many community colleges for years have had remedial courses and well-equipped labs for students with deficiencies.

The response at Miami-Dade has been to integrate skill development in a comprehensive program. The problem will not be solved by simply sending students to an isolated remedial center until they are ready to take "regular" courses. Thus, a basic part of Miami-Dade's approach is that the improvement of students' communication skills is not the responsibility of just one department or one group of faculty. Students should not infer that carefully written essays are required only in English composition courses. They should not view the study of different subjects, like the humanities, apart from the ability to communicate in different forms their ideas and experiences in those courses. As part of the general education program, therefore, the faculty and administrators at Miami-Dade adopted this formal principle:

> All faculty share the responsibility for assisting students in improving their reading and writing skills by giving [appropriate] assignments . . ., by emphasizing the importance of these skills, by pointing out deficiencies, and by directing students to faculty who can provide the assistance needed.

It is clear that all faculty are not expected to be English teachers, nor are specific teaching strategies and assignments prescribed. But faculty members do have a specific responsibility to teach academic skills in their courses. Planning and workshops are now under way to assist faculty members to introduce "writing across the curriculum" techniques and to provide better feedback to students.

To ensure that students do progress systematically, Miami-Dade introduced a new assessment program in the basic skills areas for all new students. Enrollment in developmental areas is mandatory for students with serious deficiencies. These students must continue developmental work until specified competency levels are achieved. Planning is also being done for collegewide assessments of students' writing at various stages in their progress towards a degree. Only with such a comprehensive and integrated program will colleges be successful in improving substantially students' communication skills.

To help faculty prepare themselves to teach the new interdisciplinary core courses, Miami-Dade offered instructors who would teach the core courses the opportunity to participate in faculty development seminars. A survey of faculty members to determine what kinds of assistance they wanted in order to teach the new courses revealed that the almost unanimous request was for time to prepare for the courses with their colleagues. While consultants can be helpful and while workshops can highlight specific problems, neither provide a sustained framework for faculty members to

discuss curriculum content and teaching strategies and to identify the best resources to be used in teaching the courses. Therefore, and with the assistance of a Title III – SDIP* grant, Miami-Dade released faculty from one teaching assignment during a major term so that they might participate in faculty development seminars.

The seminars had two primary objectives. The first was for faculty to prepare themselves to teach the new core courses. Faculty members from various departments, including the art, music, drama, philosophy, communication arts, and English departments, met together to review the course objectives, discuss content, share teaching strategies, and plan assessment methods. All of those in the seminar were active participants, taking turns demonstrating sample presentations and developing resource materials. The seminars met for at least three hours a week during a sixteen-week term. This process enabled the faculty members to draw upon each other's strengths and expertise.

The second objective was to produce a faculty resource notebook. The notebook was to include a wide variety of content summaries, suggested teaching strategies, specific bibliographic references, recommended audiovisual materials, strategies for assisting handicapped students and students with basic skills deficiencies, and suggested assessment strategies. Although the course objectives are to be followed by all instructors, the teaching approach is the decision of the individual instructor. The faculty resource notebook provides the humanities instructors with a great many suggestions for organizing the course and annotated lists of different resources available at Miami-Dade. The notebooks should be particularly useful for part-time instructors who will not have the same opportunity to participate in the term-long seminars.

To balance the general nature of the core courses, Miami-Dade's general education program also requires students to select, from a relatively small list, a course in one of the specific disciplines in an area. The courses in each of the distribution groups must meet general education criteria. They must address the general education goals and cannot be courses designed for majors in the area. Thus, all Associate in Arts degree students must complete a more in-depth discipline course in the humanities area. Their choices include courses in the fine arts, philosophy, literature, and foreign language.

A primary aim of Miami-Dade's general education program is to direct students as they work towards a degree. At Miami-Dade, faculty and administrators have learned that giving too many curricular choices to

*Strengthening Developing Institutions Program.

students in their general education, especially in their first two years of college, does them a disservice. A random sampling of courses from across a broad curriculum may be beneficial to a few students, but more and more students today indicate that they want sound advise and clear direction to help them realize their educational aspirations. Equally important, the elements of the "common learning" Boyer calls for will be lacking without curricula directed logically and constructed coherently. The Miami-Dade model enables the college to assess students' progress at several stages, identify students having academic difficulties early in their programs, direct students to specific instructional support services, and involve all faculty in helping students achieve common general education goals.

Miami-Dade has a compass by which to measure its general education and degree programs. Faculty members have joined together in a unique manner to plan the steps needed to achieve the institution's educational purposes. The more progress is made, the more clear become the specific directions that need to be taken to ensure the most effective instruction and learning possible. Miami-Dade is dedicated to that "integrative" function proposed by Boyer, as evidenced in its own definition of general education:

> General education at Miami-Dade Community College is that aspect of the College's instructional program which has as its fundamental purpose the development and integration of every student's knowledge, skills, attitudes and experiences so that the student can engage effectively in a lifelong process of inquiry and decision making.

This, of course, is not the only — nor necessarily the best — way to define general education, but it is one institution's attempt. Moreover, the commitment of Miami-Dade to these purposes of general education has had the healthy effect of clarifying its educational mission.

Business Education, the Liberal Arts, and the Community College

Norman E. Bowie

One of the more challenging assignments in my professional career was to serve as a humanities faculty resource person in an NEH-funded summer institute with the rather imposing title "Integrating the Humanities and Business Education within Community Colleges." The ultimate goal of the institute was for two-person teams composed of a business faculty member and a humanities faculty member to devise a new course or other curriculum project which would integrate the humanities and business. Business ethics is a natural, so I teamed up with Professor Robert Lindsay of the New York University Business School to facilitate discussion of issues in business ethics. My research in business ethics has taught me that philosophers and business professors are deeply suspicious of one another. This distrust — and the always difficult task of interdisciplinary work — made me wonder about the prospects of the summer institute.

As I prepared my contribution, I recalled some of my experiences as a lecturer at various college campuses. I vividly recalled a class on personnel management at a community college in a prosperous medium-sized eastern city. I asked the students, most of whom worked, how many of them had been asked by their employer or supervisor to do something they considered illegal or immoral. Over 50 percent of the students in the class raised their hands. I then asked if some of the students would volunteer to describe the situations they faced. After some initial hesitation, I received a startling array of examples.

The Office Call Girl

One woman indicated that she had been assigned the task of "entertaining" business executives who visited her employers. Should she accept the assignment?

The Dirty Needle

A new nurse in a local hospital discovered that syringes for injections were being transmitted through the hospital's tube system without their protective covers. In other words, the points of the syringes were exposed

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and subject to contamination. Such a practice posed grave risks to patients. The new employee was told to be quiet and not to be a troublemaker. What should she do?

The Forged Document

A young man had his first "real" job as an employee in a local bank. Some problems arose concerning one of the accounts and the man's supervisor asked him to forge a signature. What should he do?

The Disappearing Apartments

Another woman managed a group of apartment buildings on behalf of a foreign owner. He asked her to keep two sets of books. The income reported to the foreign government would reflect receipts from only a portion of the apartment buildings. What should she do?

It seems fairly clear that, in each of the cases, the employee was asked to do something that was immoral and/or illegal. Yet, in each case, if the employee refused to do as he or she were told, serious repercussions, including the likely loss of the job, would follow. In each of the cases, the employee refused to cooperate. The woman who refused to serve as office call girl was lucky. Her supervisor, who was mishandling office funds, was fired before he could fire her. Apparently, other women who had refused were not so lucky. The foreign owner of the apartment complexes accepted his employee's explanation that it is simply impossible to keep two sets of books. In the other two cases, the employees resigned rather than perform the actions requested of them. The bank employee now has a damaging letter in his file.

Of course, I had no opportunity to investigate these cases. I do not know the complete circumstances nor do I know whether the statements I received were accurate. For our purposes, accuracy is not the issue. Rather the issue is pedagogical. How can theoretical ethics when applied in the business situation help a student deal with an immmoral boss? Only if I could answer this question could I say anything meaningful about using business ethics as a means for integrating business and the humanities. Answering the question also had a serendipitous result. My struggle with the question better enabled me to understand the legacy of distrust between philosophers and business professors.

I

How can theoretical ethics applied in the business situation help a student deal with an immoral boss? You certainly can't answer that question if you believe, as many of my university colleagues do, that a student's vocation or career is of no interest. University professors in the arts and

sciences don't want anything that resembles vocational education. Vocational education belongs at best in the community college.

Liberal arts faculty who hold this view are mistaken in point of fact, and many are probably guilty of an unjustified elitism. In one sense liberal arts colleges have always been heavily committed to vocational education since these colleges have been considered the initial training grounds for doctors, lawyers, ministers, and teachers. Those who claim that a liberal arts education should not be concerned with vocational preparation clearly neglect the history of the liberal arts. What characterizes the liberal arts curriculum is not the absence of a vocational component, but rather the elitism of the vocational component it has. The vocational component in such a curriculum is called professional or preprofessional. A course which assists one to prepare for a career in law or medicine is somehow enlightening and uplifting; a course which assists one to prepare for a career in law enforcement or nursing is merely vocational. This elitism is unjustified and, moreover, it has been exceedingly harmful to the development of the liberal arts curriculum. It is unjustified because there is no conceivable way that a biology course which prepares one to become a doctor is an appropriate course in the liberal arts curriculum while that very same biology course, when it prepares one to become a nurse, somehow becomes inappropriate. This elitism is also harmful because it drives many students away from the liberal arts courses and, hence, an important ingredient of an education is lacking in the educational development of many students. Finally, it is harmful because it restricts the range of the liberal arts curriculum and stifles its growth. Instructors tend to ignore the possibilities that their humanistic disciplines have for making a contribution to numerous vocational choices and lifestyles.

Since a large number of traditionally trained liberal arts faculty hold these elitist views, it is no wonder that many community college faculty and administrators devalue those with traditional Ph.D. training. If you are to integrate the humanities and business, the humanities faculty must accept vocational education as a legitimate part of liberal arts education. An examination of the catalog statements of purpose of well-known liberal arts colleges or a rereading of some of the classic statements of liberal education will convince any unbiased observer that vocational education is an integral part of the liberal arts tradition.

Moreover, humanities faculty have a genuine contribution to make to vocational education. Without their contribution, vocational education is reduced to mere job training — a point missed by non-liberal arts faculty in universities and community colleges alike. How do we distinguish vocational education from job training? It will be difficult to make this distinction but what I have in mind is something like this. Every job has a unique routine and

set of skills which are job specific. Repairing an automobile is not the same as repairing a DC-10 jumbo jet. The routines and skills which are job specific should be contrasted with general skills which provide education for vocations. What is it that underlies the repairing of automobiles, DC-10 jumbo jets, and other such devices? Surely it is an understanding of the principles of mechanics. One can be taught the six most common ailments that can afflict the carburetor of most American cars. However, unless one understands the general function of a carburetor, a person is totally lost when faced with a new problem — an ailment which is not one of the six most common, for example. I suspect that one reason for the general dissatisfaction of the American public with automobile repairmen is that so many automobile repairmen were trained only in terms of specifics — certain common ailments for popular cars. When confronted with unfamiliar situations there is no base of common principles which would enable repairmen to adjust. Anti-pollution devices, when they were first adopted, caused horrendous problems for the auto-repair trade.

We can illustrate the difference between general principles which underlie a vocation and the specific skills necessary for a given job by considering business. The major function of a business school is to teach the general principles and skills necessary to pursue a career in business. A corporate executive from IBM hiring a business school graduate does not expect the graduate to know the IBM way of doing things. The IBM way of doing things is not the GM way, the Kodak way, or the Xerox way. Any business school that thought it could train students in all the specific skills required at a given company would appear foolish. Moreover, the business school would be wasting its resources. Each individual company must continue a business graduate's education by specific job training. The business school is supposed to provide the general theoretical background. What I am suggesting is that successful vocational performance depends not only on the successful mastery of specific job skills, but more importantly success depends on the mastery of general principles which underlie the vocation.

Knowledge of general principles is not the only item that distinguishes education for vocations from job training. A proper education for a vocation enables one to see how the vocation fits into the larger social setting. One comes to understand how one's vocation contributes to society and why it is important. This understanding provides one with a sense of accomplishment and hence job satisfaction. Job satisfaction is important. After all, if one lacks a sense of accomplishment and satisfaction in his job, then his family life is apt to be adversely affected, his interests in hobbies and meaningful recreation dimmed, and his responsibilities as a citizen ignored. There are many components in job satisfaction, such as salary and responsibility, which

obviously need no comment. However, some elements in job satisfaction should be discussed if they are not to be ignored. Psychologists and sociologists have shown that workers are happier if they see how their particular job fits in with the larger enterprise; people should see what contribution their career type makes to the fabric of the society itself.

The benefits of seeing how one's vocation fits into the larger social setting extend beyond the individual to society itself. Sidney Hook puts the point succinctly:

> Vocational education conceived as job training represents the greatest threat to democratic education in our time. It is a threat to democracy because it tends to make the job-trained individual conscious only of his technological responsibilities, but not of his social and moral responsibilities. He becomes a specialist in "means" but indifferent to "ends" which are considered the province of another specialist. The main concern is with "getting a job" and after that with "doing a job" no matter what the political direction and moral implications of the job are.[1]

In sum, education for a vocation provides knowledge of the general priniciples which underlie the vocation and it gives the vocation a place in the social framework and hence a sense of meaning and importance.

It is precisely the function of humanities courses to enable one to see how a given vocation fits into the larger social setting. One should know about one's country and its history; one should understand economics, psychology, and sociology (or, in other words, one must be broadly acquainted with the social sciences); and one should understand the nature of ethical reasoning and the importance of value in the life of a society. An awareness of scientific method is important so that one may learn objectivity. A knowledge of culture and literature is necessary so that one may strengthen his respect of persons and learn to appreciate quality or excellence. That is to say, traditional liberal arts courses should be added to the general vocational curriculum or vocational courses should be taught so the liberal arts components are introduced. In this way our engineers, corporation executives, labor leaders, and others will have a greater sensitivity to the implications their vocations have for the social fabric as a whole. Indeed one might be bold enough to argue that a vocational education that is properly liberal would contribute both toward good citizenship and the alleviation of social problems. Isn't at least some of the explanation for the environmental crisis due to the fact that many people have defined their sphere of vocational interest too narrowly?

Let us return to our case studies. The evidence indicates that persons in entry-level jobs face demands by employers which are either blatantly

immoral or at least bother the conscience of the employee. Despite the frequency of the occurrence, the problem receives almost no serious discussion in the business curriculum. Why? Because it is not the type of problem that most business faculty by training or disposition are equipped to handle. However, it is just the kind of problem that some humanities faculty by training and disposition are prepared to handle and hence it is an ideal problem for inclusion in a course which integrates business and the humanities. It is a problem which arises in the "real" world. To resolve the problem some knowledge of business structures and business law are required. Yet that knowledge is not sufficient for a comprehensive understanding of the problem.

II

At this point it might be useful to provide a number of examples of issues that arise in business practice which require a humanities perspective. The examples represent some of the most serious issues facing business. In the final section of the article I explain what skills humanities faculty have for addressing these problems. I wish to make several assumptions explicit. First, each of these issues is of such a nature that some technical knowledge of business is required. None of these problems can be understood and resolved by humanities faculty alone. Second, since I am a humanities faculty member rather than a business faculty member, I shall not discuss the knowledge and skills which the business faculty bring to the issues. The absence of this discussion should not be taken as a lack of appreciation for those skills. Third, none of these issues can be fully understood or resolved by business expertise alone.

1. *Declining productivity:* One of the hottest topics in the business classroom and in the boardroom is America's declining productivity rate. The experts cite several causes. Some focus on the bad effects of government regulation, others focus on outdated equipment. Still others bemoan our relatively low research and development expenditures. However, there is general consensus that no one of these causes nor even all in combination can fully explain the drop in productivity. There is a remainder to be explained. Some refer to this mysterious remainder as the X factor.

A humanistic perspective can account for the X factor. Some of the decline in productivity is caused by a decline in morality. Lester Thurow in *The Zero Sum Society* provides an example. In an effort to counteract hijacking, all airports have installed elaborate security systems. You have tremendous added costs to fly the same number of passengers and hence a decline in productivity. If you don't fly, you can observe the same phenomenon by going to your local Sears store. Each garment has a cumbersome white device which must be removed before you leave the

store. Otherwise an alarm goes off. Even small college libraries have been forced to install alarm systems to prevent the theft of books. Crime hurts productivity, but it is not sufficient to explain the X factor.

An international expert on management made the following observation at a University of Delaware seminar. In Japan, auto assembly-lines workers engage in little conversation. In the U.S. there is constant chatter on the line. An analysis of the "conversations" indicates that the essential ingredient is hostility — hostility toward the foreman, toward the company, and hostility toward each other. I was able to add a small piece of confirming evidence to the expert's generalization when I had a conversation with the owner of a Chrysler dealership. The dealership is in the same town as a Chrysler assembly plant. Apparently a favorite hobby of the Chrysler workers was to go into the dealer's showroom and point out to prospective customers some of the blemishes in the cars' exteriors. With such self-destructive expressions of hostility, it is not hard to account for some of the decline in the productivity of auto workers. Some far-sighted labor and management leaders are having second thoughts about the adversary relationship in labor/management negotiations and they are beginning to recognize that some of the symbols that distinguish blue collar from white-collar workers are harmful to good working relationships, e.g., close-in parking privileges for non-union white-collar employees.

As these examples indicate, the X factor in explaining a decline in productivity is not a mysterious factor. The problem is that most analyses of productivity only look at one or two easily quantifiable variables. The full explanation, however, requires that one see how work fits in with the larger social and cultural fabric. There are some changes in values which affect productivity. Concern with the impact of changing values in the work place is the domain of the humanist.

2. *Employee rights*: The language of employee rights is relatively new in the vocabulary of the corporation. Since most corporations are organized hierachically, there is a long tradition of orders flowing down from top to bottom. To speak of employee rights is to reverse the flow. The employee makes a claim or has an entitlement against the employer. To argue that business should honor certain employee rights is to make an unfamiliar demand upon business. After all, the common law concept is that employment is at will. An employee is duty bound to carry out an order of an employer — unless the order violates the law or established canons of morality. Even in these latter cases common law permits the employer to fire the employee for refusal to obey. As one expert in the field has written:

> [T]he common law says the employer may discharge his employee at any time for any reason, so long as there is no statute or agreement

> limiting such right of discharge. *A fortiori*, the employer can transfer, promote, demote, or otherwise change an employee's status at any time. It does not matter if the boss is arbitrary or even wrong in taking such action. He doesn't have to give a good reason or any reason.[2]

The common law view is being eroded, however. Collective bargaining agreements, laws against sexual harrassment, the directive protecting whistle blowers in the federal government, and a few landmark court cases protecting the general public represent change.

Are there issues for humanists here? Indubitably. What is a right? What rights do employees have? For example, is there an employee right to privacy? Do lie detector tests violate an employee's right to privacy? Can an employee be ordered to perform a task that violates his or her religious convictions when that task does not violate common morality, e.g., process an abortion claim in a health insurance office? How are conflicts among rights to be resolved?

3. *Obligations of loyalty vs. obligations to blow the whistle:* Should an employee who is asked to participate in an illegal or immoral action or who witnesses the illegal or immoral action of a supervisor inform the public? In other words, is it morally required that employees blow the whistle? Is it morally permissible?

Some might think that since a whistle blower is allegedly protecting the public interest, whistle blowing is always morally justified. That may not be the case, however. One cannot assume that the claims of all whistle blowers are obviously true and that the denials of all employers are obviously false. Some whistle blowers may be trying to seize more power within the company. Others may try to create a whistle-blowing case for the purposes of covering up genuine personal inadequacies — inadequacies that represent the real reason for being disciplined or dismissed.

On the other hand, many employers seem to think that since whistle blowing violates an employee's obligation to his or her employer, whistle blowing is obviously wrong. But surely that view can't be correct either. After all, loyalty is loyalty to something. Suppose that one is loyal to an immoral cause or end. There is even loyalty among thieves. One should be loyal; but the object of one's loyalty should be morally appropriate. The virtue of loyalty does not require that one accept blindly the person or cause to which one is loyal. To be loyal to an employer does not require that the employee should do what the employer says, come what may. Regrettably, however, it is just this kind of blind loyalty that some employers demand.

What can the humanist add to this discussion? The humanist provides both a careful definition of whistle blowing and a set of conditions that

indicates what considerations should be taken into account to justify acts of whistle blowing.

It seems pretty clear that the issues discussed in all three areas have direct application to the situations described at the beginning of this article. Should an employee obey an immoral or illegal order? Although that question receives little if any treatment in standard business courses, much of the discussion in this article is relevant to it. To answer that question, the employee must be able to determine how her obligation to her employer stacks up against competing obligations. She has to know how to defend herself against charges of disloyalty. Moreover, given the likelihood that she will lose her job, she has to know whether blowing the whistle is morally required or only morally permissible. If the consequences are especially severe, how demanding is morality?

All the examples discussed thus far directly or indirectly involve employer/employee relations. However, employer/employee relations do not exhaust the issues in business practice where the perspective of the humanist would be welcome. Before turning to the skills humanists can bring to business issues, a few more examples might be in order.

Many students agree with the sentiments of at least some business persons that the world of business is a cut-throat world. One of the classic expressions of this point of view is Albert Z. Carr's "Is Business Bluffing Ethical?" In that article, Carr maintains that the proper analogy for understanding business ethics is that of poker.

> Poker's own brand of ethics is different from the ethical ideals of civilized human relationships. The game calls for distrust of the other fellow. It ignores the claim of friendship. Cunning deception and concealment of one's strength and intentions, not kindness and openheartedness, are vital in poker.
>
> Most executives from time to time are almost compelled in the interests of their companies or themselves to practice some form of deception when negotiating with customers, dealers, labor unions, government officials, or even the departments of their companies. By conscious misstatements, concealment of pertinent facts, or exaggeration — in short, by bluffing — they seek to persuade others to agree with them . . . . A good part of the time the businessman is trying to do unto others as he hopes others will not do unto him . . . . A man who intends to be a winner in the business game must have a game player's attitude.[3]

Obviously Carr has a point. One does not need extensive experience in business to know that there are many types of deception, like bluffing, that are both widely practiced and widely accepted. A few examples suffice. It is

common knowledge that auto dealers do not expect people to pay the sticker price for automobiles. A certain amount of bargaining is taken for granted. The same is true for real estate prices. The asking price for a house is seldom the selling price. At the initial bargaining session, labor leaders also overstate wage demands, and management also understates the wage increases it is willing to grant. In all these instances, the final price or wage contract is arrived at through a process that does resemble the poker game Carr uses as an analogy. The price or wage contract does depend in part on the strength of one's hand and on one's bluffing ability. In the late 1970's, one did need to pay the sticker price for small foreign cars with good gas mileage.

But there are limits. Let us return to the real estate example. Suppose that I am willing to sell my home for $60,000 if that is the best price I can get. I ask $70,000. A potential buyer's initial offer is $60,000. I turn it down and say that $65,000 is my rock bottom price. He purchases the home for $65,000.[4]

Many people would characterize my behavior as shrewd bluffing rather than as an immoral lie. Most people would think more of me rather than less. However, suppose that I had manufactured the claim that someone else had promised me that she was in the process of writing up a contract for $65,000 for the house but that I would sell it to him since we were both members of Rotary International. In this case most people would agree that I had told an immoral lie. By the way, it would not improve the moral character of my action to have my brother pretend to make me an offer so that the prospective buyer would be pressured to actually buy. That would be a case of an immoral lie as well.

What constitutes legitimate morally acceptable bluffing from immoral deceit? That kind of question lies within the province of philosophy.

Still another example is provided by an analysis of consumer sovereignty. One of the advantages of the free enterprise system is that it enhances human freedom. The market responds to individual preferences; the market does not dictate them. Indeed the market doesn't even evaluate them. Most people agree that business should not morally evaluate the preferences of consumers. But surely that doesn't mean that society shouldn't. In some cases, society at large rejects the notion that any consumer preferences (demand) should be satisifed (bring forth a product). Nearly everyone agrees that some preferences should not be acted upon. Many of the staunchest defenders of the competitive market believe that it is morally correct to refuse to produce heroin despite very great demand. Preferences for heroin are not legitimate preferences. Neither are preferences for houses of prostitution and X-rated movies — at least if those are preferences indulged in residential neighborhoods. To hold positions like these is to at least claim that some preferences are subject to moral

evaluation and that political interference with some kinds of wants is justified. However, once the door is opened this far, some criterion is needed to decide which perferences are really rationally and morally desirable. Again the perspective of the humanities is needed.

III

Perhaps the series of examples would convince any reader that the humanities have something to say on many important issues in business practice — something that if it isn't said by humanists it isn't said at all. But how is it said? What are the skills that the humanities can bring to the integrating process?

The emphasis of these remarks will be on philosophical skills although I shall try to discuss some of the skills represented by the other humanistic disciplines as well. Since my own field is ethics and since issues in business ethics are an excellent way to integrate business and the humanities, my focus will be there.

Let me contrast the approach of a social scientist with the approach of a philosopher in matters of ethics. A philosopher will contend that ethical judgments are rationally defensible and will argue that some value choices are better than others. In the writings of many social scientists and in much everyday conversation, "values" refer to any feelings or preferences an individual has. Many social scientists study values. They see how the CEOs of the *Fortune* 500 feel about some issues or how Protestants differ from Catholics on abortion. This is values study in the non-critical sense and is not humanistic. It is fairly easy to spot an empirical study of preferences which goes by the name "values." If a scientific study shows that 75% of the students prefer to party on Thursday evenings rather than study, we can conclude that by a 3-to-1 margin, students value partying to studying on Thursday night. No judgment is made as to whether that value choice is rationally defensible. It's just value data. But a humanist wants to discuss whether or not that pattern shows a distorted sense of values. Or consider another example. A scientist working for a government agency changes her data under pressure from her boss and out of fear of losing her job. If "value" refers to any preference, then we say that in these circumstances, the scientist values keeping her job more than preserving the truth. That's the end of the matter. But for a humanist, that is not the end of the matter. For the humanist, "values" refer either to norms or ideals and/or to the appropriate attitudes and preferences. This distinction is important because if a scientist subverts the truth for some other goal, the scientist has made a preference and, hence, on some interpretations has expressed a value. However, if values function as norms or ideals, then preferences can be criticized on the basis of these norms or ideals. Obviously, if values serve as a basis for the criticism of

preferences, they cannot be identical with those preferences over which they serve as judge. Humanists perform this critical function.

But how does a rational defense work? What the philosopher provides are conceptual skills. The philosopher is a kind of social engineer who provides the rules for clear thinking. Clear thinking requires that one know how to distinguish good arguments from bad ones. To accomplish this goal, clear thinking requires some sophistication about the nature of language and how language acts as a vehicle for understanding or misunderstanding the world. It is for this reason that the analysis of language occupies so much of a philosopher's attention. Clear thinking also requires that one justify one's assertions. The nature of justification is a matter of some controversy in the profession, but it seems that we can safely claim that a philosopher should know how the justification of statements is allegedly accomplished. This requires some understanding of inductive logic and the central issues in the philosophy of science and epistemology. Moreover, philosophers must also decide if all justification is like the justification of empirical statements. To resolve this question the philosopher must study the theory of value, ethics, and traditional metaphysics. In summary, the art of clear thinking requires an understanding of language so that the argument can be well stated, and it requires an understanding of the nature of justification so that one can see what type of argument one is dealing with and hence be able to determine the considerations which make the argument either a good one or a bad one.

Clear thinking is concerned with questions of meaning and justification. Recall the questions surrounding our examples. They were nearly all questions of meaning and justification. When is loyalty to an employer required and when is it not required? What are the conditions for justified whistle blowing? for justified bluffing? How is bluffing distinguished from deception?

But other disciplines have their contributions to make as well. A historian could show how the values of a society affect its culture over time. Our attitudes toward slavery, the consideration given technology, and the place of science in society are in part a function of the values a society holds. A historian can show that in a highly industrialized society, one cannot treat the environment as something to be used exclusively for mankind. If one treats the environment solely as an instrumental value (value as a means only), then the environment will suffer damage which will certainly threaten the quality of our lives and which might threaten our very existence. The appropriate value judgment is to treat the environment as having intrinsic value. We should speak of our relationship to the environment in terms of being its trustee rather than its master.

A specialist in American literature can use poetry, drama, or fiction to focus on certain universal values and universal value conflicts. A study of

values is central to a study of the human condition which is surely one of the foci of the study of the literary arts. Even social scientists can take a humanistic perspective on values. Rather than simply taking surveys in preferences, they can show how changes in values perspectives change public policy. Although this incident may be apocryphal, it illustrates my point exactly . Apparently, the citizens of Omaha, Nebraska were considering whether to invest funds in the old downtown area or in shopping centers in the suburbs over which Omaha had jurisdiction. A cost-benefit analysis showed that from an economic point of view, Omaha should invest in the suburban shopping centers. However, someone pointed out that the downtown area served as a symbol or identifying force for what Omaha really was. If the downtown area were allowed to decay, that might well have important social ramifications. As I understand it, those value considerations carried the day and the decision was made to invest in the downtown area. I trust the reader sees the analogies with our earlier discussion of America's declining rate of productivity.

In summary, I think the humanistic perspective has three essential items to add to traditional business education — particularly business education in the community college setting:

1) greater analytic skills
2) increased sensitivity to issues
3) greater historic and wider synoptic perspective.

IV

In conclusion, let me say a few words about implementation. How should this integration of business and the humanities occur? The most obvious answer is through the introduction of new courses: "Business Ethics," "The Image of Business in the Novel," and "The History of Business" serve as common examples. However, I think too much emphasis is placed on new courses. Degree programs at present have precious little time for electives. There is resistance from both faculty and students to the addition of new courses. Making these courses electives doesn't eliminate the problem. If my argument about the humanities perspective is correct, that perspective must be integrated into the curriculum. It cannot be relegated to elective courses which few students elect to take.

I suggest a more radical approach. The humanistic perspective should be integrated into nearly all courses currently being taught. There are ethical issues in accounting, in personnel management, and in secretarial training. I also strongly support team teaching — genuine team teaching where the person not primarily responsible for the class is, nonetheless, in attendance. I know there are often personality difficulties and I know that administrators

throw bureaucratic obstacles in the way, but team teaching should be done anyway. Only by welding these diverse points of view will bona fide integration take place.

Finally, I urge the development of case studies, the use of student reports, and wider use by humanists of audio-visual materials. The humanities faculty are excessively traditional as pedagogues. In general, my plea has been for ensuring a place for liberal education in the community college curriculum — liberal in its traditional rather than its narrow elitist sense. A liberal education won't provide *the* answer to a person facing the immoral order of an employer, but it will provide the framework for *an answer*.

Notes

[1]Sidney Hook, *Education for Modern Man* (New York: Humanities Press, 1973), p. 201.

[2]David W. Ewing, *Freedom Inside the Organization: Bringing Civil Liberties to the Workplace* (New York: E. P. Dutton & Co., Inc., 1977), p. 30.

[3]Albert Z. Carr, "Is Business Bluffing Ethical?" *Harvard Business Review* (January/February 1968), pp. 144-45.

[4]These examples are adopted from Thomas L. Carson and Richard E. Wokutch, "Ethical Perspectives on Lying, Deception and Bluffing in Business," forthcoming in *The Journal of Business Ethics*, Vol. 1, No. 1.

ESSAYS

Rethinking Everything

Myron Marty

Teaching in a community college is a cultural experience. It instills a sense of empathy that inevitably comes to the surface when one speaks to a gathering of community college teachers or writes with their culture in mind. Culture, as I use the term here, is "everything you need to know to be one of the folk." So says my anthropologist colleague. When one is around the "folk," no matter how long one has been away from community college classrooms, memories of folkways and folktimes return.

Some of them are memories of frustration: frustration with colleagues, for example, who are too wrapped up in their real-estate transactions or antique shops or photography businesses to pay much attention to the commitments real teaching demands. They have to keep a steady flow of income as their earnings from their other callings fluctuate — so they "teach." There are frustrations, too, with colleagues who just keep busy huntin' and fishin'. Some of them haven't had a fresh thought in seven years, and if one were to descend upon them they wouldn't know what to do with it. There would be no place in their working arrangement to put it. I have memories of such folks.

On the other hand, I have memories of working with colleagues, as you no doubt do also, who have worked so much and tried so hard that they have ruined their health. Their whole life is wrapped up in teaching. They believe not only in the work ethic but in what someone has called the work work work ethic. And I have memories of having worked with administrators who care about learning and people and see it as their purpose to free others to do their best. Their rewards lie in good work done by others. What a contrast they provide to administrators who by bureaucratic pomposity or preoccupation with FTE's or sheer indifference create hostile environments.

We have also worked with all kinds of students. Older students, sometimes with grown children, come back to school and whiz through it;

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they get scholarships to senior institutions and whiz through them too. And there are older students who come back to school to do their thing and then make the awful discovery that they don't have a thing to do. And we have known older students, too, who tried to make it through by having their wives write their papers for them because they found it an inconvenience to study, given their work schedules. We have had in our classes young folks right out of high school whose range of abilities and interests runs from one end of the spectrum to the other. Among them are students who take a long time to learn that there is no such thing as a free lunch. It is exasperating to work with them, to get on the same wave length with them, to understand their culture without being able to become a part of it — or even wanting to. It is rewarding to work with them when they settle down to the business of learning, as some of them eventually do. And, of course, it is always fun to work with highly motivated young men and women experienced in making commitments of time and effort and ready to demand as much of us as we have to offer.

Folks who have been a part of the culture I have outlined in this reminiscense share a perspective on community colleges that is uniquely insightful. But it can also be a confining perspective. It helps, therefore, to be able to step outside of it when engaging in serious reflection about community colleges, their mission, and the place of the humanities within this mission. I shall attempt here to keep my insider's perspective in perspective as I offer some suggestions for "rethinking everything" about community colleges.

But before proceeding further, I should point out that although it lies beyond my purpose here to examine the larger context in which this rethinking must occur, sympathetic outsiders — persons who were never enamored by the mystique of "the community college philosophy" that is pumped in so many in-service programs and graduate education courses — are delineating that context very sharply. David Breneman and Susan Nelson, for example, challenge the conventional wisdom regarding community colleges in questions of efficiency and equity, and hence of educational policy, in *Financing Community Colleges: An Economic Perspective* (Washington, D.C.: Brookings Institution, 1981). Similarly, Gerald Kissler of UCLA examines the drastically diminished transfer function of community colleges in California in the "Kissler Report" (1981). To deny the validity of the data and conclusions of these and other friendly critics, or to be angered by them, or to attempt to dissociate one's own institution from their applicability is self-defeating. Continued enrollment growth may temporarily keep us from seeing that the bloom is off the community colleges' rose. There is a crisis brewing that will only get worse if those who know community colleges from the inside and care about them

carry on complacently in outmoded ways, refusing to face the issues identified in what follows here.

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Let us begin, then, by rethinking the terms "humanities" and "humanist." Evidence that this is necessary is found in places like Herblock's cartoon showing the Ayatollahs Khomeini and Beheshti carrying a sign declaring themselves the "original moral majority" and pointing at Bani-Sadr, saying: "You secular humanist!" It is found in confusion among curriculum planners and even among doers of the humanities themselves. We need more than definitions of humanities; these can be found readily in dictionaries or in the innumberable articles on the humanities. We need more than functional definitions expressed in terms of what the humanities do. What I should like to do here is suggest what is involved in the exercise of rethinking the humanities if ignorance and confusion are to be overcome.

Applications coming to the National Endowment for the Humanities (NEH) reveal ways in which rethinking the humanities occurs. Some time ago, I worked my way through a listing, with brief descriptions, of grants that the NEH has made in the past several years. I found six varieties of rethinking that is taking place. There is, first, the rethinking that is aimed at finding and implementing ways to recover displaced elements in college curricula, such as foreign languages, classics, history, and philosophy. How can they be restored to their rightful place? And what is their rightful place? And what makes it rightful? This is a content and purpose rethinking.

Some rethinking looks for ways to identify starting points for relating the familiar to the unknown, the concrete to the abstract, the particular to the universal. This rethinking accounts for the considerable interest we see in local, ethnic, and regional studies and for the attempts to use such cultural resources as museums in connecting learning experiences in the classroom with opportunities that lie beyond it. It accounts, too, for attempts to relate contemporary people and events with those of earlier times. This is a rethinking of method and purpose.

Some of the rethinking seeks to establish scholarly foundations for such continuing areas of interest as women's history and literature, Afro-American history, and local and regional studies. To lay a scholarly foundation under castles that have been built in the air, to use Thoreau's figurative expression, compels us to grapple with complexity. Oliver Wendell Holmes once remarked that he didn't give a fig for simplicity this side of complexity, but he would give his life for simplicity on the other side of complexity. A lot of what comes under the label of humanities in community college classrooms strikes me as the simplicity that flows from merely talking about what is on our minds, idiosyncratic analyses of current events. To do humanities is to explicate texts. Sometimes that means finding simple

meanings in complex texts. Sometimes the meanings are complex. Sometimes the texts are written, sometimes visual, sometimes aural, sometimes artifactual. Disciplined exercises in working with texts, whatever their form, build scholarly foundations. Looking for ways to do this constitutes a rethinking of substance and purpose.

A fourth kind of rethinking shows itself in attempts to develop integrating structures that bring together under specific topics or themes the perspectives of history, philosophy, literature, and other disciplines. These are most often referred to as interdisciplinary endeavors, though sometimes people refer to them more accurately as multi-disciplinary or cross-disciplinary. (NEH recently received an application calling for the development of a "non-disciplinary" course!) Interdisciplinary efforts are most often inspired, I suspect, by the difficulty imaginative people in a single discipline have in stirring to action their less imaginative counterparts. They find it easier to work with imaginative people in other disciplines. Whatever the inspiration, good interdisciplinary undertakings demand a great deal in time, wit, and wisdom. There is probably no better exercise in rethinking the humanities than that required in interdisciplinary projects. It is, as I have suggested, imaginative rethinking.

A fifth rethinking occurs as folks struggle to move their courses and curricula beyond the cultures they know best. Intercultural or global education compels those engaged in it to challenge many of their most congenial assumptions about the nature of humankind. This is expansive rethinking.

And finally, rethinking the humanities occurs when attempts are made to integrate the humanities, particularly their concern with values, into professional and vocational curricula. Looking at such efforts at integration brings to mind images of trying to force the positive poles of two magnets to stick together. There is a natural resistance that can only be overcome by bending the magnets and aligning the positives with the negatives. Integration of contrasting or opposing disciplines requires efforts of this sort, efforts designed to fit the natural attractions with their counterparts. This is rethinking with enlarged constituencies in mind.

You will notice that I have not used the term "humanist" in this rethinking description. Because that term is so often misused, whether out of ignorance or a malign desire to mislead by linking it with the word "secular," I prefer to call those who do the humanities "doers of the humanities." The doing is done best, I believe, if the doing process is subjected to the various kinds of rethinking I have outlined here.

Let us turn now to a second rethinking: rethinking the curriculum. A curriculum is a regular course of training. It is rooted in "currere," meaning

"to run." It is therefore a running course, a course in which one advances one step or one stride at a time. A curriculum that takes a dash here and a dabble there is not a curriculum. To throw some humanities into a curriculum without regard for their place in the course being run serves little purpose.

We enrich our understanding of the word "curriculum" if we think of it as being related to "curricle" — a vehicle that runs the course, or rather, is drawn on it. A curricle is a two-wheeled carriage drawn by two horses. When I ponder that image for a moment, I try to conceive of a one-wheeled curricle, or a curricle drawn by just one horse, going around in circles. The main point I wish to stress in rethinking curriculum is almost heretical in community colleges, but I have become increasingly an advocate of it. A curriculum ought to go from someplace to someplace. When you abandon sequences and prerequisites you may have a string of courses, but no curriculum. In designing a curriculum, you must be clear on what the someplace you are heading for is and why you want to get there.

In the community college culture, many students are influenced in their course selection simply by what is available between 9:00 and noon on Mondays, Wednesdays, and Fridays. I know that it would possibly hurt enrollments to compel a different formula for course selection, something rational, let us say, but it would help community colleges gain respect if they were to say, even in general education curricula: "This is not just a batch of courses you are enrolled in. It is a curriculum. It goes from someplace to someplace." And they would be doing students a favor. As things are now, if I were to offer just one bit of advice to new teachers, if I had only the time to spend with them that it takes to walk from office to classroom, I would say: "Do not assume anything. Do not assume that there is any base, any common thread, any foundational experience that your students have had in high school or college." The fact that students can get into college without a foundation is bad enough, but to find people in second-level courses about whom teachers cannot assume anything, is inexcusable.

To make the demands I call for here would be revolutionary. While we are at it, then, we ought to go farther and call for discontinuance of the nonsense of giving degree-bound credit for remedial courses. Such credit giving is often thought of as doing students a favor. Doing such favors is no favor.

While we are rethinking the curriculum, insuring that it is balanced, we should come to grips with proper distinctions between curricula in occupational programs and those designed to prepare students in more general ways for both living and making a living. Creative rethinking of these distinctions requires that we draw a contrast between "work" and "job." A job occupies the foodgathering side of one's life. As soon as it is done it must

be redone, and then redone again. Work is self-realization; it aims at fulfillment; it is the artisan side of one's life. Curricula that prepare students for jobs, and only for jobs, and worse yet, only for "entry-level jobs," are one-wheeled curricula. On the other hand, curricula that fail to equip students for any aspects of foodgathering, that concentrate only on self-realization and artisanship, are similarly one-wheeled — and just as certain to go around in circles as those that are missing the other wheel.

We move next to rethinking teaching. One does not have to look very hard or very far in higher education to discover that many faculty members are disspirited, largely disengaged from their jobs, deprived of the rewards once associated with teaching, and isolated, or so they seem to feel, from intellectual currents in their disciplines and even from their colleagues and counterparts in other institutions. One can attribute this faculty mood to a number of causes, among them, professional immobility and lack of infusion of new blood. Many departments have not added a faculty member for a dozen years. The history department I left in the spring of 1980 had had eight members in 1970. Now it is down to four, all of whom were there in 1970, along with a geographer who teaches most of his course load in history. The one really good person hired during the decade was let go, not because she was not needed but because the top levels of the administration were afraid they might have to give her a continuing contract. Never mind that she was the best person in the department, that her courses filled first, that she could teach in both American and Asian history, that she was a publishing scholar who was both liked and admired by students. Administrative decisions to dismiss such persons smashes morale and cheats students.

The shrinking of faculty numbers in the humanities is attributable, of course, to a decline in the number of students enrolled in humanities courses. In the early 1970's, when history departments were at their peak, 55 B.A. degrees in history were awarded for every 10,000 students enrolled in college at the time. By 1977-78 the number had dropped to 26. In English the drop was from 66 to 28; in philosophy it was something like twelve to six. Presumably the decline continues.

In the face of these discouragements, where does rethinking teaching begin? It begins with an examination of the kind of teacher you are. A number of models based on research studies are available for use as mirrors. One of them, for example, shows such possibilities for teacher styles as: the expert, the formal authority, the socializing agent, the facilitator, and the ego ideal. Which style, we may wonder, is most appropriate to humanities teaching? Another model, developed by Joseph Axelrod in *The University Teacher as Artist* (San Francisco: Jossey-Bass, 1973), portrays two main styles of teaching. One of them Axelrod calls didactic, the other evocative.

The teacher styled didactic is one who tells. Teaching is telling. And maybe drilling and recitation. Evocative teaching, Axelrod says, comes in four varieties, which he describes as subject-matter centered, teacher-centered (with emphasis on exposing students to the workings of the teacher's mind and the vision and outlook shaped by intellectual processes), student-centered (with an emphasis on skill and technique development), and student-as-whole-person centered. Axelrod's studies show that for most teachers one of these styles dominates. Testing one's style against such a model helps one understand more clearly the nature of one's approach to work in the classroom.

Perhaps it is better to design your own model by listing in groups the characteristics of teachers you know and observe in action, including yourself. In an exercise to create my own model, I contrasted the teacher as organizer, assigner, transmitter, guide, and evaluator with the teacher as motivator, exciter, prober, antagonist, resource person, and exemplar. I had no trouble deciding which model was preferable. Or preferable for me, at least, as a history teacher. But perhaps another model would be better yet. The rethinking process should include constructing such a model and attempting to conform to it.

A fourth kind of rethinking involves students. Here it is perhaps sufficient to raise a number of questions: How do you get to know your students? By your recollections of what you were like as a student? If so, what forces helped to shape your students' lives that were not in existence during your formative years — and vice versa? Are your recollections valid for giving you understandings of students?

Do you know your students through past encounters with earlier generations? Our perceptions of students collectively are shaped by our experiences with them individually as well as in groups. We record things about them, both in our heads and in writing. We call up these records as we confront new students each year. As students change — and in my fourteen years of teaching in a community college I can identify three distinct generations of students — how do we guard against allowing assumptions that fit one generation of students from influencing too strongly our relations with another quite different group?

We have lived through a time when, as the conventional wisdom had it, students were not interested in the humanities. Perhaps it is time for some new assumptions to take over. Perhaps these new assumptions should be rooted in a recognition of what I call the survival factor in our students' coming of age. They are survivors of school systems that in many respects have come apart and have not been put back together again in new and workable forms. The school systems have come apart largely because of changes in society that have placed demands on schools that schools have

not been able to meet. Students are survivors of what Neil Postman describes as the media curriculum — the curriculum of television. One does not have to watch very much television to discover that the learning styles encouraged by television are quite at odds with those we seek to foster in humanities classrooms. Students are survivors of the age of the telephone. Who needs to learn how to write when you can "reach out and touch someone"? Students are survivors of a society in upheaval, of an age of proliferation of knowledge unprecedented in history, of advances in technology, of a drug culture, of educational trends that have left them without shares in any commonly-held body of knowledge in literature, history, and the arts. Do the humanities have any connections with the art of surviving and the rights and privileges of survivorship? I think they do. Rethinking students may help us find the connections.

A fifth subject for rethinking is one's discipline. On the one hand, the humanities have suffered because some persons are so locked into disciplinary straightjackets that they do not see the connections between their own discipline and others. On the other, they have been hurt by the fact that not enough attention is given to clear thinking about the unique characteristics of the discipline they serve. Even more damaging is the failure of teachers to explore the connections between their disciplines and the way they teach them. This might be called the "genus-species" connection. The genus: doer of humanities; the species: historian or philosopher or literature specialist (note the root of the word "specialist").

The concern in this kind of rethinking should be with the relationship between a teacher and his discipline. What are the varieties of relationships that might exist? Arthur Cohen and Florence Brawer have provided an interesting model that is useful as a starting point in answering this question. They say that a person may work in an academic discipline on any of several levels of involvement. He may be a *discoverer*, a *synthesizer*, a *translator*, a *practitioner*, or a *commuter*. The *discoverer*, Cohen and Brawer say, stands in the vanguard of his discipline, developing theory and designs and conducting original studies. The *synthesizer* draws on the findings of the discoverer, combining them into new knowledge suitable for use by others in the discipline and sometimes injecting a few ideas of his own. The *translator* reviews the work of the synthesizer and transforms his ideas into modes of practice for himself and others. The *practitioner* uses the tools of the discipline as his own, standing mainly as a mediator between his discipline and the layman. And finally, the *commuter* is affiliated with his discipline only by ascription, operating within its boundaries as it was taught to him at the time when he completed his formal learning in the field (*Confronting Identity: The Community College Instructor*, Englewood Cliffs, N.J.: Prentice Hall, 1972).

The level at which one works — and let us hope that community college teachers in the humanities are at the very least practitioners of their disciplines — is determined in part by the extent to which one is wrapped up in his discipline. Disciplines give their disciples something to work with according to the intensity of the relationship. Let me itemize some of the benefits of intense relationships in humanities disciplines: distance — often in both time and place; angle — which gives perspective; intuitive insight — a capacity to know beyond the point you already know because knowing has a way of being pulled into new areas; rigor — the discipline sets the pace, establishes goals, imposes standards; and a place of refuge — someplace to go when you need to get away from the distractions of life. A discipline also compels the development of specific skills, the shaping of attitudes and dispositions, and the acquisition of a body of knowledge. Unique to each discipline is some special benefit. In my own discipline, history, one must acquire a knack for drawing connections, for establishing synchronic and diachronic contexts, and for relating universals of history to the particulars in which they are in evidence as well as relating the particulars of history to the universals with which they fit. I do not believe that one can teach well without rethinking, again and again, the discipline in which one teaches.

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Is this everything that stands in need of rethinking: the humanities, the curriculum, teachers, students, and teacher-discipline relations? Not at all. But it is enough to indicate the frame of mind that is necessary for additional rethinking to occur. Other matters for consideration include the needs of the publics to be served — and how we determine those needs, teacher-administrator relationships, departmental-divisional structures, the nature and purpose of instructional change, mechanisms for renewing resourcefulness in the face of exhaustion, formulas for recovery from individual and institutional setbacks, and learning how to play academic politics.

Which brings to mind F. M. Cornford's *Microcosmographia Academica: Being a Guide for the Young Academic Politician*, first published in 1908, but still fresh for a tenth printing 70 years later. A satirical tract on ways to discourage anything resembling lively thought and action. Cornford's guide offers what might be called Cornford's Law: "Nothing is ever done until everyone is convinced that it ought to be done, and has been convinced for so long that it is now time to do something else." That law has a corollary: "Nothing should ever be done for the first time." To be in the rethinking business implies a willingness to defy both the law and the corollary. Indeed, it suggests a new law: "Nothing should ever be done for the second time (or third or fourth) without examining how and why it was done for the first time and looking for ways to do it better."

Philosophy: A Key to the Humanities

James F. Perry

A recent survey, sponsored by the American Association for the Advancement of the Humanities, indicated agreement among its members that better public understanding of the humanities is needed. I agree entirely that we need to explain ourselves to the public, but I want to suggest that — in community colleges, at least — it is *most* important for humanists to explain their work to three sub-groups of the public in particular: their colleagues in disciplines not usually considered humanistic, their administrators, and their students. It is overly optimistic to suppose that these sub-groups would understand without study what we had to study for years to learn, but it is no less optimistic to suppose that they will use the humanities wisely even without understanding what they are.

If the problem is to explain the humanities, our task becomes that of distinguishing the uniquely human parts of our existence from the other parts, whatever they may be. There are at least two ways to explain this distinction, and both of them depend on philosophical analysis. The first way of explaining what the humanities are is based on the idea of *connection*. The humanities connect seemingly isolated facts and events with each other and with the larger purposes people are capable of forming and choosing. The second way of explaining the humanities is based on the idea of *boundary*. To be human is to be able to distinguish inside from outside, this from not-this. Both of these important concepts are ultimately philosophical.

Facts and skills are important necessary conditions for intelligent action, but they are not sufficient by themselves because they lack context. I may know, for instance, that hydrogen combines with oxygen to form water, without understanding that this process is relevant to the formation of jet aircraft contrails in the sky; I may know *how* to keep from speaking without knowing *when*. Facts and skills are not enough by themselves. Facts and skills alone are the outcome of training, not education. Facts and skills alone are the stuff of robots, not persons. What transforms training into education is *perspective* such as students get (informally) from teachers and (formally) from the humanities.

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As for teachers, we have (I suppose) all heard it said that teachers are here to "deliver the product," as though we were beer-truck drivers or postal-service employees. That's a defective metaphor implying that the "product" is a fixed and rigid entity and that we have no function but to be present at stated places and times to witness its delivery. The truth is, we are constantly in the process of deciding what the "product" is. We design usually as we go along — the package the "product" is presented in, and we explain what that "product" is and how to use it. We explain what the "product" is *for;* we are, after all, examples of the results of education, and we are here not to witness but to persuade and inspire. We teachers draw on our wide experience to help make clear the connections between facts and skills to be learned and lives to be lived.

The humanities courses are a more systematic way to make these connections. The humanities connect the various elements of the educational system and process into a single, coherent result. Without the humanities, the curriculum (and the student's mind) is left fragmented and compartmentalized. The humanities at their best are effective in showing students the relationship between themselves and their own education, introducing them to the useful activity of constructing or choosing wide-ranging frameworks by means of which the interactions of all the elements of human experience can be discovered and understood. Another way to put the point is this: even supposing that by some miracle our students came to learn all the facts and skills we have to teach them in the sciences, the vocational programs, the humanities courses themselves, who is to say that they should ever put that information and those skills to use, and how, and when, and for what purposes? And prior to that: who is to explain why our students should take their education seriously? Who is to explain to our students that we aren't kidding? The most fundamental and general reason why our students ought to take their education seriously — why they should be active rather than passive about it — is that they're human. They're human, but many of them don't know what that means, yet. Only the connections between things can give them this kind of knowledge, and that's what the humanities are for.

Connections are one important sort of thing, but boundaries are another. To the extent that a human being functions effectively, that person does not confuse one goal with another, one context with another, one interpretation with another; he observes boundaries. Thomas Szasz has suggested that the cardinal rule of human life is "Define or be defined!" I don't know a better way to characterize what is unique and fundamental about human beings; they can define themselves. Human beings can be aware of themselves, they can examine and judge themselves, and they can quite deliberately surpass themselves (as Nietzsche proposed). In a word, a human being can *grow.*

The foundation of our ability to define ourselves, and therefore the foundation of our humanity, is self-awareness. Amid our many differences — our individual purposes, our professional standards, our multitude of cultural heritages — there is one fact, and one fact only, that makes us all the same, all human, and that fact is that we have the capacity to be aware of ourselves, to mark a boundary between the self that is observed and the self that is the observer. Our performances, our feelings and physiological states, our commitments, our experiences and memories, our expectations and our hopes — these are some of the things that make each of us a unique individual. But these alone don't make us human; these are the stuff of machines, of roles, rituals, and robots. Only self-awareness makes us human, for only self-awareness enables us to notice, analyze, judge, and choose or reject our conventional, productive selves. Only self-awareness allows us to be responsible for ourselves. Self-awareness is what the humanities are about.

The study of law — jurisprudence — is accounted by Congress one of the humanities. Why is this? Is it because the law is in at least one sense a fixed and abiding (or even "carved in stone") collection of rules, procedures, and penalties? Hardly! The law is a living thing, a creature of our own hand having purposes and limits; the law is a human activity, and the differences between its spirit and its letter are often fundamental. But can we not make laws for ourselves? Whoever has asked that question has crossed the line from passive to active and has taken a great step toward being human.

Theater and literature not only present possibilities for us to study — characters, processes, relationships — but also offer us a vivid example of the concept of boundary, of context, of role, and of authority. Plays are written and performed *about* people, to be sure, but they are also written and performed *by* people demonstrating, among other things, that any feeling can be feigned. Out of this comes one of the questions about ourselves;can we not write our own scripts and play parts we have chosen and written for ourselves?

Painting, music, interpretive dance — these, too, lead us to encounter the artist and the art, the artist whose perceptions and decisions and skills transform the materials into a clue, a symptom of an ongoing tide that surges within the artist, the person. And can we not ourselves become? Can we not create ourselves and the world around us? These are the sort of questions a human can ask.

It must be noted that individual practitioners in any of the traditional humanistic disciplines may fail to function as humans and function instead as tools. In all these disciplines we find material that can be interpreted and understood on different levels or within different boundaries or in different connections with other things. A play, a painting, a law, a gesture — these

things, like all things, can be taken "at face value," as objects to be investigated in themselves (or simply loved); but they can also portend something else such as a motive, a cultural malaise, or even a gorgeous blunder. The range of possible interpretations and possible contexts for interpretation is limitless. Therefore, a major problem arises, namely, how to construct a general framework — universal, if possible — within which to proceed in an orderly way, making connections carefully and distinguishing one interpretation from another. Traditionally, the discipline that is most concerned with this task is philosophy, so it is to philosophy that we can usefully turn to understand how to put the humanities to work.

The word "philosophy," like the word "love," means different things to different people. The definition being offered is only one among many, and it may not be the best there is. The philosophical model to be used to represent the function of the humanities has several important virtues: it's simple, it is readily understandable to students, it reflects pretty accurately the history of philosophy, and above all it explains the humanities as an instrument for educating people in the context of today's open enrollments, budget-crunches, educational-management degrees, preoccupation of administrators with behavioral objectives, and preoccupation of administrators and students alike with vocational and career training.

The central hypothesis of the model is that we all act on one or another of just three levels: pre-conventional, conventional, and post-conventional. The first level — the pre-conventional level — is the home base of caprice and random action, of conflicting impulses, priorities, and purposes. We're born at this level, and we stay at this level until we learn how to "play the game," whatever "game" that may be. The second level — the conventional level — is the level at which most adults function most of the time, the level at which we have achieved mastery in some domain or other, the level at which we have achieved a largely automatic and productive degree of skill and habituation. The third level — the post-conventional level — is the level at which we can choose and analyze the context we're operating in as skillfully as we can operate in it. This third level is the level at which philosophical inquiry begins. It is the level of the humanities.

The basic idea is mastery. If you understand what it is to be a master of something, as the world knows masters, then you will understand what I mean by the word "philosophy." So let's consider the word "master." In the first place, we will need to avoid equating "master" in the *conventional* sense and "master" in the *personal* sense. The word "master," used in the personal sense, indicates some sort of universal absolute; in this sense, one *has* a *master* only if one *is* a *slave*. This absolute sense of the word is not at all what I mean, nor is it what the world usually means, by mastery. What I mean by "master" is master of a trade (such as plumbing), a sport (such as soccer), a

profession (such as law), an instrument (such as a violin), a discipline (such as chemistry). Mastery, in the conventional sense, is expertise in some special area of human endeavor.

Mastery is difficult, but it is not impossible; it is expensive, but it is nevertheless extremely profitable. Mastery protects us from conflicts of impulse and purpose such as characterize the pre-conventional level of action; it makes us predictable, to ourselves as well as to others; it provides a useful sense of identity and recognizability; it allows long-range planning and makes us productive; it defends us against persuasion, manipulation, and force; it enhances the development of ever-higher levels of skill (perceptual, affective, and motor); it enables us to recognize abnormal conditions and events; and mastery enables us to become authorities — those individuals whose skills and integrity allow them to define the domain as an author defines plot and characters. Mastery, in other words, is a prerequisite for survival and a source of countless benefits.

Unfortunately, mastery can be dangerous as it is important. What begins as a tool can become a weapon; what begins as a fortress can become a prison; what begins as a method can become a deity. In a word, an aid to living becomes a substitute for living. Think about it: suppose that all we know is whatever was required for our degrees. Could we have survived if our specialties were all we knew? Of course not. We would have degrees, but they would have been awarded posthumously, because, for example, we couldn't be bothered with the difference between a debit and a credit.

And that isn't all that's wrong with mastery by itself. Of course, to function as a professional of any sort — as a master in a wider world — we need to have a basketful of assorted skills that have nothing directly to do with our specialties but a great deal to do with financial records, staying out of jail, functioning as a neighbor, as a relative, as a citizen, as a friend, and, in time, as a retiree. But there is even more than this to life, more than just conventional skills and mastery and expertise. It is not enough simply to know *how* to do all sorts of things; we need also to know *when* to do them, and *why*, and (for that matter) *whether*. This is post-conventional knowledge.

How do we choose what to master? How do we compare one potential career with another? How are we to cope with the inevitable transitions from one domain of mastery to another? How are we to analyze our conventions and contribute to their revision or amendment? How are we to cope with abnormal conditions, once we have recognized them? Mastery alone will fail us at just this point, the point where we need most the benefits it usually provides.

Here's another problem: how are we to describe and explain what we are doing, if all we know is *how to do* what we are doing? Only a behaviorist could believe that there is just one correct description for a given bodily

motion, and just one real reason for its occurrence. Mastery alone may make our actions intelligible to the other masters in our area of specialization, but it doesn't help the other ninety-nine percent of the world's population. Instead of rendering us more predictable, as we had hoped and intended, mastery has made us more mysterious than ever, because more complex, in the eyes of the very people we are trying to talk sense with in the classroom: our students. They aren't masters.

They aren't masters, but they *are* human, and we can work with them on that level. This, I think, is what the humanities are especially good for. The humanities at their best transcend our conventional, isolated compartments of existence, to place and integrate them in a wider context. The humanities help to connect all of the special domains of human experience and action and give us the feeling and effect of belonging to the human community. Notice, for instance, that plays and paintings and laws can be *about anything*. Their form transcends conventionality because conventionality implies a limit.

When we study the various domains of mastery, we witness people trying to specialize, but when we study the humanities we witness people trying to live fully, to exist as humans rather than as instruments or machines alone. As humanists we are concerned with people trying to define themselves and their efforts, trying to do all that people can possibly do above and beyond developing in themselves productive rituals and performing those rituals unto death. (Presumably, if we're giving humanities credit to students for, say, nailing flats in a theater course, we're talking to them at the same time. *That's* the humanistic part!)

I hope you will agree with me that all of this sounds wonderful. I hope you will also agree, however, that there's a problem, and the problem is that all of the humanities can be taught exactly the same way any other set of skills can be taught: mechanically. The humanities can be taught at the same level and exactly the same way chemistry, or opticianry, or swimming is usually taught: facts to be memorized, rituals to be performed, behavioral objectives to be achieved. Even philosophy can be taught this way, as a set of isolated rituals, a set of facts to be memorized, one set among many, unconnected to anything else, and a set having the strategic disadvantage of not being directly related to getting a job. If the humanities are being taught in this mechanical sort of way, then it is no wonder if they are poorly represented in the curriculum and on the faculty. And I very much fear that the humanities *are* being taught in this mechanical sort of way.

Competition from other departments, and mistrust and misunderstanding on the part of administrators, are not the only adverse effects of the humanities taught mechanically: the humanities, taught mechanically, contradict themselves, and the students can see it. "Think for

yourselves," we say magisterially, "the following eighteen-hundred facts." Our students think we've just got to be kidding, and I don't blame them. They very sensibly crave to live before they die, and becoming nothing more than a machine will not satisfy that craving. *(Not meaning what we say* has become one of the leading activities of our time, for whatever reason, and calling some set of standardized rituals "education" is bound to appear to our students as merely more of the same.)

The task of the humanities is to transcend the conventional level, not to extend it. The humanities teacher must bring the student into the picture as a person rather than as a receptacle or other utensil. Students must come to understand the point of the game as well as how to play it, and this means that they must be brought to a position where they can make an informed judgment whether to play the game at all. They must, in short, come to be able to criticize constructively — as well as to use — the standards, methods, principles, categories, and definitions that form the cultures and other institutions within which we all develop and exercise our mastery.

That's what the humanities are finally and fundamentally about, whether we call it "philosophy" or not. Where geology, and all the other domains in which mastery is achieved and used, depend on knowledge about the special subject-matters of those domains, philosophy in particular and the humanities in general depend on knowledge about knowledge. Mastery is conventional; the philosophical dimension of the humanities is post-conventional. Mastery is a matter of exercising judgment within a pre-set boundary; philosophy places the boundary itself in question and makes it an object for investigation and judgment. When we are exercising mastery, we are using pre-set standards for truth, being, value; when we are doing philosophy, we are investigating those standards — their sources, their effects, their interactions, their adequacy. To put the matter another way; when we are aiming at mastery, we generally need to take for granted that someone, i.e., the master, knows what he or she is doing, whether the subject is philosophy or flying, theater or opthalmology. When we are aiming at philosophy as perspective rather than philosophy as facts and skills, however, we need to stop taking so much for granted and acknowledge that anyone, even the master, might be mistaken in the most fundamental way, i.e., about whether to exercise that mastery and for what end.

Philosophy as perspective, humanities as boundaries and connections, are going to require something a little out of the ordinary on the part of the instructor. Teaching as leadership in inquiry requires the ability to operate within some sort of conventional framework and at the same time to make that framework an object for analysis. This is not likely to be done by someone no more than trained, however well, in some specialty. Listening to devoted specialists trying to help educate people is as disappointing as

listening to zealots trying to teach comparative religion: they know as little as possible of the alternatives, and what little they *do* know they despise.

What is needed is someone who has been educated and not merely trained, someone who has wisdom and not merely knowledge, perspective and not merely technique; yet someone who *does* have training, knowledge, and technique. This is what we need for teachers. It is, fortunately, what we *have* for teachers in a good many cases, and not only — nor even mainly — in humanities departments. There are wise and humane practitioners, who understand the connections between their specialty and the wider world, in all departments of any school.

This breadth of vision is also what students need, and I want to suggest that philosophy and the humanities in general can be of great service here. Historically, following the classic German model of schooling, it was supposed that the elementary and secondary schools were to provide a firm foundation of training, of knowledge, of technique — in a word, of *discipline* — so that the college could concentrate on the liberal arts — liberating students from their own prior training, among other things — and the university could concentrate on professional preparation and research. The American system, however, has shown neither talent nor taste for externally imposed discipline, the result being that students eventually have to impose discipline on themselves, and this they will not do without an adequate explanation. If students do not understand the reasons for the effort they need to invest, the sacrifices they need to make, and the time they need to take, to achieve mastery, they will not invest, sacrifice, or take the time. But if they *do* understand what satisfactions excellence offers for humans, and they also understand that they, themselves, are humans — if, that is to say, they gain an adequate humanistic perspective — there will be no stopping them. They might even succeed — and surpass — their teachers.

To conclude this essay, I want to describe briefly the structure of an introductory philosophy course I teach at my college, as an illustration of one method for dealing with the points I have tried to make. First, at the very outset of the course, I own up to the importance of being able to support oneself. I don't need to accept any absolute distinction between "vocational" and "academic" students, because it's artificial and unnecessary, not to mention depressing. Myself, I was a professional pilot and flight instructor supporting my family while I studied my way through college and graduate school. I know how important a job is.

Second, I remind my students of the conflicting imperatives we all have to deal with, the conflicting roles we have to step more-or-less gracefully in and out of: families, employers, emotions, dreams (to name a few), all commanding us to proceed in a hundred different — and mutually incompatible — directions RIGHT NOW!!! The natural result of such

contradictory motives is, of course, panic and the appearance (but not the fact, not at all!) of apathy. I remind them that they have a need and use for, and a right to, integrity. They find this good news.

Third, I introduce the distinction between conventional and post-conventional action, e.g., the distinction between *playing* a role and *deciding whether* to play that role. I mention statistics on immigration, divorce, job changes, retirement, and technological obsolescence; I point out that most of their lives, even at their places of business, they will spend their time doing something other than strictly business, e.g., deciding what business to do. (I also suggest that leaving this level of their lives in the hands of "experts" will prove far more profitable to the experts than to them: *quis custodiet ipsos custodes ?)*

Fourth and finally, I spend the other two-thirds of the semester doing something I've hardly mentioned, namely, teaching some of the specifics of philosophy. I sort out the course into four sets of traditional problems: language (logic and semantics), reality (metaphysics/ontology), knowledge (epistemology), and value (axiology). In each of these areas we consider beliefs that are taken for granted in various conventional contexts — assumptions about meaning and contradiction, categories and kinds of being, knowing, and standards. Moreover, I show how such problems appear in traditional literature (this year we're using Plato's *Republic*, Descartes's *Meditations*, and Thomas Kuhn's *Structure of Scientific Revolutions*), making an effort to direct attention to what the authors were trying to do as well as to what they actually did. Students seem to have little trouble seeing that conventionality, however useful, is the cave Plato was talking about, the dream of Descartes, the paradigm of Kuhn, the slave morality of Nietzsche, the *être en soi*. When students have the three-level model to take with them, the seemingly preconventional conglomeration of concepts in the classics come sooner to being sensible.

The same sort of structure should prove useful throughout the range of the humanities. Music, sculpture, paintings, plays, novels, and even jokes, can be understood on many levels and interpreted in many ways. Whenever humanists point this out, and help students cope with the resulting increase of vision and choice, they are doing something beyond transmitting a fact, or inculcating a belief. They are helping persons become autonomous and human at the same time. (In the flying business, we call it "soloing.")

My aim — and, I hope, our aim — is that our students know, as well as possible, what they're doing: in what context they're operating, what their reasons are for operating in that context, and what moves they're making. Whether they're career-bound or university-bound, I hope they're free to choose their contexts and able to move gracefully from the conventional to the post-conventional and back, as they see fit, without confusion and

without dread. This is more than a beginning student can be expected to do, of course; but if we cannot reasonably expect our students to have solved this problem, I think we can expect them, and help them, to understand what the problem is. The humanities can give that help.

ESSAY REVIEWS

Another View of Community College Finance

Leslie Koltai

Financing Community Colleges: An Economic Perspective by David W. Breneman and Susan C. Nelson. Washington, D.C.: The Brookings Institution, 1981. 222 pp. Cloth, $22.95; paper, $8.95.

Anyone who thinks there is safety in numbers hasn't taken a recent look at community college finance figures. Dwindling budgets, tight-fisted taxpayers, critical legislators, and redefined student priorities have combined to create a community college finance picture that is troubling, at best. In their recent book, *Financing Community Colleges: An Economic Perspective*, authors David W. Breneman and Susan C. Nelson make it clear that there are no easy solutions to these problems.

It was Harry Truman who said, "I never give them hell. I just tell the truth and they *think* it's hell." That is the situation in which Breneman and Nelson have found themselves after publication of this worthwhile volume. Unlike some community college critics who "generate more heat than light," Breneman and Nelson manage to produce both in relatively equal quantities.

Far from being a flattering or optimistic picture of community college finance, it is unflinching in its examination of our vulnerabilities, our problems, and our failures. But it also points to our accomplishments — and it encourages us to trust our strengths and to build upon them. For this reason, their work has been called that of friendly critics and caring scholars.

Although not strident in tone, the book is candid, forthright, hard-hitting, and to the point. For these reasons, there are many who will not consider it enjoyable reading. But it would be administrative malpractice to avoid honest discussion of the issues it presents.

As one might expect, the book has been met with controversy, and Breneman and Nelson themselves candidly encourage readers to be selective in their acceptance of points made in *Financing Community Colleges*. They freely admit that, while it is nearly impossible to generalize

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about this nation's widely diverse community colleges, the nature of their analysis required them to do just that. With this in mind, however, they have proceeded to make some stunning observations about not only the financing, but also the mission and philosophy of two-year colleges in the years ahead.

In doing so, they avoid the failing of many other financial observers who ignore the impact of mission and function on fiscal decision-making. They are aware that one cannot adequately discuss community college finance without asking what the colleges do, for whom those services are provided, and what the eventual outcome will be for society.

Most community college financing structures were developed and implemented in an era of expansion and seemingly unlimited resources. Some say that attempting to adapt those formulas to today's reality is a lot like trying to unscramble an egg. Breneman and Nelson attempt just this task, examining issues such as governance and policy making from an economic point of view.

Their task was greatly complicated by the fact that there is no prevailing finance mode.To the contrary, there seem to be nearly as many funding structures as there are community college districts, combining tuition, state, local and federal funds with dizzying variations.

The 222-page book is the result of extensive field research in nine states, where Breneman and Nelson interviewed state and local governmental spokespersons as well as community college administrators. Through their discussions of financing structures encountered and of the policy stances those structures reflect, they provide a well-balanced, practical overview of the economic, political, and educational influences affecting community colleges.

David W. Breneman is a senior fellow in the Brookings Economic Studies program and was co-editor of *Public Policy and Private Higher Education*, a 1978 Brookings study. He is also the author of several analyses of federal education policy contained in the Brookings series, *Setting National Priorities*. Nelson, a former research associate at Brookings, is currently a senior staff economist for the Council of Economic Advisers.

As Breneman and Nelson point out, community colleges occupy a unique spot in the educational landscape because there is such a wide range of what to emphasize — and such an equally wide range of what to become. But theirs is not a plea for all-inclusive colleges. Instead, they stress the importance of setting institutional priorities, zeroing in on those functions vital to the *educational* needs of our students and the communities in which they live and work, and then deepening rather than broadening those functions. They question whether we need to re-think and re-define the

concept of the comprehensive community college, recognizing that each institution cannot hope — and ought not attempt — to duplicate the programs, equipment, and faculty expertise of every other college. And they raise the question of whether modified systems of institutional, and intra-institutional, organization are needed to reflect the exigencies of finance limitations. They emphasize that reality dictates, not that we attempt to maintain *all* programs, but that we evaluate which are worth saving and those which are best abandoned.

Breneman and Nelson do not sidestep the important issues. They note that many states continue to finance their community colleges as if their students and educational functions were unchanged from 20 years ago. And they observe that disputes over financing formulas are often merely disguises for disagreements over college purpose and priorities.

They are very much aware of the dilemma over obtaining maximum mileage from our limited resources, and of the danger of following a reactive approach to planning — moving from one financial crisis to another without adequately addressing the long-range effects of those actions. Breneman is an astute observer of the human, as well as the financial, condition. Speaking before a group of California community college leaders recently, he commented that resistance to specific planning for financial decline is based upon the superstitious fear that planning for such eventualities will turn them into realities.

In their book, Breneman and Nelson note that education is no longer a growth industry, as it was in the 1960's and 1970's. Nor does society necessarily see us as the primary agents for social reform, preferring instead that we fulfill our previously articulated — and more recently under-accomplished — function of simply providing quality education to those who are willing to work for it.

The authors urge us to distinguish between that which is needed and that which is simply wanted, and to examine the implications of enrollment trends without protecting special interest groups. They call upon us to avoid the fate of educational institutions that wind up devoid of creativity and innovation — incapable of planned, rational, voluntary reaction to change. And they warn that educators can no longer count on having sympathetic supporters in the federal government, adding that the days of Washington legislators coming to our rescue are probably gone, at least for the time being.

The single most important issue in community college finance, according to Breneman and Nelson, is the reversal of the traditional flow of financial support and regulatory control. They say we can anticipate a dramatic redistribution of income and, correspondingly, responsibility:

- from the federal level to the state house
- from the public to the private sectors, and
- from aid for the poor to aid for the rich.

They consider local support and control to be crucial to the health and vitality of our institutions; however, they also see the trend to state support as irreversible. And they reach the troubling conclusion that we can expect an escalation of the already obvious collisions between state financial policies and community college mission statements.

The book repeatedly refers to the conflict between community college administrators who continually seek to expand upon traditional institutional functions, and elected officials who are increasingly reluctant to allocate monies for what they consider to be instructional duplication or dilettantism. Educational institutions have not been reluctant to overlap services, Breneman and Nelson point out. They observe, however, that state houses will no longer be tolerant of such activities.

The authors note that when states review institutional battles over appropriations, they tend to judge community colleges by the same standards used to examine four-year colleges and universities, which place evaluation and performance of a more traditional variety at a premium. For, whether emphasis at individual institutions is focused on vocational training, community service, lifelong learning, or personal enrichment, those institutions are all going hat in hand to their state legislators, competing for required funding from a diminished supply.

Breneman and Nelson also make the point that community colleges will face increased competition from four-year institutions in seeking to enroll students from the declining pool of 18- to 24-year-olds. However, the authors predict a return to the governmental and social mood that needy students should work their way through college, and note that the Reagan Administration's stringent stance on student financial aid indicates that drastically fewer dollars will be flowing from Washington. In addition, they observe that it is reasonable to conclude that diminished financial aid might encourage students to begin or complete their lower-division studies at a more economical two-year college.

This, then, could place an additional responsibility on two-year colleges to improve the quality of transfer programs, which Breneman and Nelson say have declined in terms of quality and quantity. The authors contend that while state governments will be amenable to supporting community college transfer education, vocational/technical studies, and remedial courses, they will be reluctant to fund those areas which they do not understand, such as community services and courses for the drop-in, drop-out student. The philosophy of viewing community colleges as community-based learning

centers, remote and relatively unattached to other segments of higher education, is rejected by Breneman and Nelson as not viable economically, politically, or educationally. They call for two-year colleges to move transfer activities off the back burner, to focus attention on the liberal arts and general education, which they argue have been neglected in recent years. And the authors are harsh in their criticism of institutions unrealistically and unmindfully preoccupied with growth and expansion.

The following are some additional provocative points raised in the book.

Tuition and financial aid: Breneman and Nelson do not see community college tuition as a deterrent to student access. Rather, they consider high tuition, coupled with need-based student financial aid, to be the most equitable formula for satisfying both institutional and student requirements. In fact, they discuss a tuition rate approximating one-third of instructional costs, and conclude that even this high level would not have an unduly adverse effect on students, if coupled with adequate aid availability.*

Since the nationwide average level of instructional support from tuition is now around 15 percent, and since financial aid from Washington is drying up, it seems unlikely that we will be able to test the Breneman/Nelson theory of high tuition and substantial financial aid combining to create strong institutional support and student equity.

Equity and efficiency: Breneman and Nelson examine such aspects as the rationale for subsidies, comparative levels of public support, and systems of distributing the financial responsibility for community college education in the chapters dealing with finance efficiency. But those factors are placed in a more socially oriented context in the succeeding chapter, which focuses on the role of education in enhancing equality of opportunity for all. Both discussions ultimately involve the issue of outcomes which, as the authors put it, "are important to a study of community college finance because in theory considerations of efficiency assume an understanding of outcomes, and in practice much of the debate over finance arises from disagreement about what the institutions are in fact doing." And, they observe, "if no solid evidence on outcomes is available, decisions will be based on impressions, anecdotes, or faith."

The fact remains, they say, that educational/financial resources are scarce. Hence, the balancing of efficiency and equity demands that those resources be allocated in a way that reflects the prevailing social philosophy regarding "what the economy should produce and for whom" — recognizing

**Community college fees and tuition currently range from a low of two percent of such expenditures in California to a high of 34 percent in Pennsylvania.*

that "the twin goals of equity and efficiency often conflict, requiring trade-offs to be made between the two." The authors chide those with "a preoccupation with the non-traditional aspects of community colleges [that] can lead to a tautological definition of success as anything that happens, defining away the possibility of failure," calling instead for developing "a legitimacy of standards and accountability" that takes into account the "value-added" concept for evaluating educational outcomes.

Two- or four-year institutions for those seeking bachelor's degrees: After discussing data which indicate a lower rate of bachelor's degrees earned by those students beginning their college work at a community college than at a four-year institution, Breneman and Nelson ask whether students with aspirations to a bachelor's degree might not be better served by beginning their post-secondary studies at a four-year college or university. They say that "even after controlling for a wide range of background characteristics, including educational aspirations, enrolling in a community college was a significant — and negative — factor in determining bachelor's degree competition." But they fail to consider how many of those who do earn a bachelor's through the community college route might not have done so otherwise.

And what about the fact that their statistics reflect bachelor's degree attainment four-and-a-half years after high school graduation? This data doesn't take into account the reality that the degree-earning process for many community college enrollees is a more lengthy one than that of their four-year institution counterparts, since it is a process often intermingled with earning a living and raising a family. Additionally, their suggestion of channeling bachelor degree-seeking students to four-year institutions would seriously undermine a post-secondary educational system geared to meet the vastly diversified needs and lifestyles of today's college students.

These criticisms notwithstanding, Breneman and Nelson provide important analyses and insights for those concerned about community colleges and their future. In particular, they urge community college administrators to be, not merely institutional leaders, but also *educational* leaders. This is a challenge that cannot go unanswered.

New Composition Texts: The Anatomy of Process

Charles Moran

One to One: Resources for Conference-Centered Writing by Charles W. Dawe and Edward A. Dornan. Boston: Little, Brown and Company, 1981. 354 pp., $9.95

Writing With Power by Peter Elbow. Oxford: Oxford University Press, 1981. 384 pp., $6.95

How a Writer Works by Roger Garrison. New York: Harper and Row, 1981. 99 pp., $4.50

Writing in the Arts and Sciences by Elaine Maimon et. al. Cambridge, MA: Winthrop Publishers, 1981. 336 pp., $10.95

The person who sets out to review writing textbooks must deal before embarkation with the "Case Against Textbooks" made by James Moffett in *Teaching the Universe of Discourse*. Moffett presents a powerful case. Students are individuals, he argues; writing situations are unique and specific to a context, and therefore no advice printed in a text can possibly apply to the hundreds of thousands of writers who must purchase the book if it is to make a profit for its publishers. Composition texts, Moffet maintains,

> install in the classroom a mistaken and unwarranted method of learning. They take time, money, and energy that should be spent on authentic writing, reading, and speaking . . . . They make writing appear strange and technical so that students dissociate it from familiar language behavior that should support it. Because they predict and pre-package, they are bound to be inappropriate for some school populations, partly irrelevant to individual students, and ill-timed for all (209).

In composition textbooks, Moffett observes, "By pedagogical slight of hand, an output activity is transformed into something to be read about" (203).

The four textbooks under review here differ from the textbooks of 1968 in one significant respect: all four assume that writing is most appropriately considered an "output activity" or a process. Instead of describing the ideal essay, these texts describe the ideal process or, at their best, present an array of procedures and strategies that the student writer can draw on as appropriate. The four texts under consideration should be owned by and

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familiar to all writing teachers; whether these texts should be owned by students is another matter. The process-based texts will seem much more difficult to teach from than product-based texts. Advice about process is more difficult than advice about product to translate into a sequential, linear curriculum. How easy, and foolish, it was to teach first the ideal descriptive essay, and then the ideal narrative essay, and then the ideal persuasive essay. Or, worse yet, to begin with the sentence, proceed to the paragraph, and then to the essay. Or to draw a clear line between creative and expository writing. Gone are those days, and well gone. But we are left, as Richard Young and others have said, in the middle of our paradigm shift, few fixed stars in our firmament. It is this universe, chaotic and, like chaos, filled with opportunity, that we explore in this review.

When we begin to think about writing as process, it becomes clear that this process is not specific to a single discipline. As long as we consider writing a process or activity, it can not be considered the exclusive province of English departments. *The Holt Guide to English*, written by William Irmscher, is a text limited to writing in English. It is one of the best of its kind but its limitations appear in high relief when it is compared to *Writing in the Arts and Sciences*, by Elaine Maimon and her colleagues at Beaver College. *Writing in the Arts and Sciences* treats writing as an activity associated with learning in any and all disciplines. It is an interesting and provocative text, particularly useful to English faculty who feel uneasy about teaching their students how to write in subjects other than English. Despite the fact that this book is clearly addressed to the four-year liberal arts student, it has much to teach us, whether we work in four-year or two-year colleges.

In the first two chapters the authors describe the processes of academic writing. In very short order they review several sorts of heuristics, they distinguish between reader-based and writer-based prose, they suggest techniques for revision and prewriting, and they discuss the uses of the journal, brainstorming, topic trees, and formal logic. In the next three chapters they cover, at a more relaxed pace, note-taking, underlining, writing under examination conditions, using the library, and writing research papers. All the material is here, available for use by student and/or teacher. I can't imagine working rapidly through any heuristic procedure, let alone a half dozen, but there is some evidence that extended and formal work with a single heuristic may not be time well spent. So perhaps the authors are right: a short account may be best. The "Library Resources" section is full and useful, and although the student could more directly proceed to the reference desk and ask a question of a librarian, the material in the book may serve to bring a reluctant or intimidated student to the library with some confidence.

In its next three major sections, "Writing in the Humanities," "Writing in the Social Sciences," and "Writing in the Natural Sciences," the authors

break new ground. Here they acquaint the student with the forms and conventions specific to the humanities, the social sciences, and the natural sciences. "Writing in the Humanities" covers the research paper, the analysis of a literary work, the analysis of a performance, the analysis of a painting or drawing, the critique, the comparison/contrast, the speculation, and the puzzle or problem paper. "Writing in the Social Sciences" treats the term paper, the case-study paper, and the report of findings; "Writing in the Natural Sciences" introduces its reader to the laboratory notebook, the research notebook, the laboratory report, and the review paper. In each of these subsections the student is led through the writing process, from "getting started" to "writing the first draft" and finally to "revising." Each subsection is helpfully illustrated with examples of the kind of writing under discussion. The "laboratory notebook" section, for example, has sample pages from laboratory notebooks in chemistry and physiology. In "Reporting Findings in the Social Sciences," the student is given advice on the appropriate and effective use of graphs, tables, maps, and photographs. In the introduction to the case-study paper, the authors draw a clear and useful distinction between reporting data and making inferences from data. Some good advice to writers in the social sciences: "Since your major goal in your observations is accuracy and objectivity, whenever you can count something, by all means do so"(224).

As a person engaged in writing a book review, I take particular notice of the section that tells students how to write book reviews. Does my practice conform to the book's precepts? Can I learn anything myself from this chapter? And remembering my first attempt at a published review, could I have learned anything from this book at my setting out? A resounding "yes" on both counts. I am told to ask these questions about the book I am reviewing: "What are the purposes of the author in writing this book?" "What are the parts of the book?" And "Do the parts, collectively, accomplish the author's purpose?" The first question will establish ends, the second means, and the third value. To begin the process of writing a book report with an heuristic, with the initiation of the process of inquiry, is absolutely what the reviewer must do. These questions help generate the content of the review, give the writer something to say about the book in question. The advice given to fledgling book reviewers by the Harcourt-Brace *Composition: Models and Exercises*, level 10 (1965), is of the old school. In this text the authors say not a word about process, but limit themselves to a description of the ideal product. They begin with this. "The first paragraph of a book review has a few important jobs to do: it should tell the title of the book, identify the author, and present an opinion about the book" (204). They provide as a model James Gray's review of Hemingway's *For Whom the Bell Tolls*. I can't imagine a more rapid way to intimidate the beginning book-reviewer: first fill his/her head with precepts and then provide a professional model.

Writing in the Arts and Sciences goes on to give me more good advice. The book report should be "mine": that is, it should represent my answers to the questions listed earlier. I might look at professional reviews for form. I should pre-read the book in question, using the skim-scan method, and I should take reading notes as I go. Reading notes are better than underlining because "note keeping on cards or separate sheets of paper not only preserves significant parts of the book but, more important, preserves a running record of your reactions to those parts and the reasons you chose to record them" (171).

The only possible objection to this kind of advice is that it constitutes a potential limitation upon the creative process. I feel the force of this objection. And yet if we give no advice about the writing process, we do our students an even larger disservice. Without advice, the process remains mysterious, something that happens only to artists in garrets, to deeply creative people not at all like you and me. This Romantic view of the writer leaves the student writer, and the writing teacher, with no exit. Talented writers have talent, untalented writers have none, and that's all that there is to it. Better to give advice about process, I finally agree, advice carefully considered and heavily qualified, than to leave the process forever in mystery. The process suggested in *Writing in the Arts and Sciences* closely matches the process I have learned to follow in my own writing and which I have followed in composing this review. I asked myself questions about the genre and about each example of the genre. What is the function of writing textbooks generally? And how do they set out to achieve this function? What is the goal of this particular text? What assumptions about writing is it based upon? How does it accomplish what it sets out to do? And to answer these questions, I read each text in the manner suggested: first an overview, achieved through looking at the table of contents, prefatory material, and beginnings of chapters, and then a closer reading, all the while taking notes. Then quickly into draft writing, producing fragmentary essays on each book. Finally the big push, putting it all together, writing a beginning, after I had achieved an ending. For those writers who would be ashamed of such a process, and their numbers are legion, *Writing in the Arts and Sciences* offers good advice.

I do not want to leave the impression that *Writing in the Arts and Sciences* is without defects. The book is in the tradition of the self-help program, like those books that give the reader a self-help approach to sexual fulfillment, quick riches, long life, or good health, and it assumes, as it must, that the goal of the program — successful navigation of the shoals of academe — is absolutely worth attaining. So in this book professors are all lucid and worth listening to, all assignments are to be followed. Critical thinking should be applied to course material but not to the context in which this material is presented. Other composition texts make this same

assumption, of course. There is not a hint of doubt in Warriner's *Handbook*, or in Harvey Weiner's *The Writing Room*, or in any of the dozens of composition texts that annually pass across my desk. Why do I raise the objection here, then? It is because *Writing in the Arts and Sciences* is so intelligent and wide-ranging that I find myself expecting more of it than I do of other, clearly limited, texts. So my quarrel here is with the genre, really, and not with this particular book: to the extent that writing is an act of individual expression, it is not furthered by an approach that establishes a powerful, unquestioned authority, whether textbook or professor.

Placed beside *Writing in the Arts and Sciences*, Roger Garrison's new book, *How a Writer Works*, is unpretentious, even a trifle shabby. Reviewing this book is like passing judgment on an old friend. I have not met Professor Garrison, but I have known his work for more than a decade. In 1970, a colleague brought Garrison's "Teaching Writing" back from a workshop at Springfield Technical Community College. In that essay, Garrison described a writing laboratory in which the students write and the teacher circulates, a roving editor. No rules, no lectures on good writing, no textbook. There it was, a revolution, in mimeographed form. The essay described a diagnostic reading system and a model of the composing process. That summer, I collaborated with the English faculty at Springfield Technical High School and, based upon our work with Garrison's method, we designed a reading/writing curriculum that is still in use.We used his essay and methods in two NEH-funded teacher-training institutes here at the University of Massachusetts, and through them the Garrison model has been disseminated throughout New England's secondary-school system, with highly positive results.

So when I heard about Garrison's new book, I was curious. Given his approach to the teaching of writing, how could he write a textbook? And I found the answer. Not terribly well. The book is small, inexpensive, and contains good advice for the apprentice writer. It also contains a certain amount of nonsense. Chapters one through five and eleven through thirteen are packed with wisdom; chapters six through ten are downright foolish.

Early in the book, Garrison lists his assumptions about writing, all expressed in the negative: writing is not, he assumes, many of the things that it is said to be in the usual run of textbook advice. The first: "writing is not a series of formulas to follow" (5). What cou..ge it takes to say this to student writers, who, if they are anxious to please, want to be told how to please, in the simplest possible way — avoid the passive, eliminate clutter, vary your sentence structure, avoid the first person, use strong verbs. The second: "Writing is not completely thought through ahead of time" (5). This assumption is less surprising than the first; although there are still a few

textbooks — Warriner's, for example — that tell you to think first, then write, the number decreases every year.

Growing from these assumptions is a model of the writing process that is by now familiar: pre-writing, writing, revising, and editing. Attached to this four-step model is a list of aspects of the product of this process: idea or subject, information or content, point of view, organization, sentences, and diction. The value of this list is that it gives the student writer a series of questions to ask about the writing, in a particular order. First the writer should ask, "Is my writing about anything?" If the answer is no, then the writer has to deal with that problem before attending to "diction." If the essay lacks adequate content, worrying about appropriate choice of words is not yet useful. Thinking about diction will become useful, but in its proper time: after content, audience, voice, and structure have been established. Garrison has created here an editing system for the student writer. Equipped with this system, both teacher and student can focus their reading and move more rapidly in their joint editing.

Garrison also gives the student writer a composing process: begin with a list; make the list specific and hard; decide upon an audience; write a rough draft rapidly; and then begin the editing and re-writing cycles, as many of them as necessary. This model of the composing process has proved useful in our work with student writers both here at the University and in New England high schools. But the adoption of any single model of the composing process is a potentially dangerous simplification. A teacher using this book should be aware that there are times when this model of the composing process becomes a straitjacket. Through Garrison's treatment of the writing process runs an assumed line, leading directly from list to draft and from draft one to a better draft. My own practice, and the practice of my students, suggests that the relationship between the stages is not quite this simple. Sometimes the list does not accurately predict the draft; sometimes revising makes things worse.

My next quarrel with the book is rather more serious. Having said that writing is not following rules, Garrison fills the center of this book, those bad chapters, with rules. The message of chapter ten is "Avoid Limp Language," a rule if I ever saw one. And the limp language he tells writers to avoid is an interesting collection. Imagine calling "free, white, and twenty-one" a cliché in this year of our Lord 1982. Life must be simple in the New Hampshire woods. Another rule: "Often, subordination at the end of a sentence weakens it." Thank heaven for the saving qualifier. In the "wordiness" chapter there is more advice that is questionable. "Use direct verbs," we are told. 'When possible, avoid 'to be' or forms of it. It blurs meaning. Instead of 'George is willing to be a volunteer,' say 'George will volunteer'." But do the two statements really convey the same meaning? It seems to this reader, at

least, that "George is willing to be a volunteer" suggests a certain reluctance on George's part that is missing from "George will volunteer." In the second, shorter sentence George is a good soldier; in the first he drags his feet slightly.

Garrison's difficulty here stems from his assumption that there is one good style — an assumption that he makes in this chapter, but attacks in chapter two, where he says "writing is not a special style or vocabulary." Ah, what good sense was there lost! Garrison's own style is direct, and its directness limits its range. He writes about the hard, spare New England landscape, about axes cutting into wood and, when improperly used, into feet. Writing is hard work, muscular exertion. Good prose is as hard as a table. No subjunctive or conditional here. Something is, or is not. That's all.

And while I am still complaining, I turn to chapter ten, "Sentences and Grammar: Muscle and Bones." In this chapter Garrison makes some extraordinary statements. "The rules of grammar are based on simple common sense," he writes. Is the sentence, "He be gone," in Garrison's mind, incorrect? ungrammatical? And if so, does it violate common sense? And if so, whose? The text does not help us know. "An ungrammatical sentence is invariably a fuzzy sentence because the thought behind it is fuzzy" (34). Really? Again, all this may be helpful to the student writer, reassuring this writer that all he/she has to do is follow "simple common sense" and all will be well. But what if, after consulting that deity, one does not find Edited American English?

The good in this book is very good, and the bad is very bad. The good: the assumptions upon which it says that it is based; the diagnostic reading system it provides; and some of its advice to the student writer. The bad: the assumption upon which chapters, six, seven, nine, and ten are based, the book's tendency to teach toward a single style, and some of its advice to the student writer. I encourage composition teachers to acquaint themselves with Garrison's writing laboratory technique. Despite its flaws, *How a Writer Works* could be a useful student text in a classroom of this sort.

A book that grows directly from Garrison's work is *One to One: Resources for Conference-Centered Writing*, by Charles W. Dawe and Edward A. Dornan. In the acknowledgements the authors thank Garrison for "helping us adapt the conference method of composition instruction to our classrooms and for encouraging us throughout the writing of this text." It is the old story: the children stand taller than their parents.

One to One is a textbook designed to be an adjunct to a writing course taught primarily with conferences or tutorials. Since I teach our expository writing course entirely by conference, and since I do not use a text at all, I approached this book unsympathetically. Would *One to One* be useful to me

and my students this semester? The answer, after a thorough "read" through the book, is a clear "yes." There is a great deal that can be said, indeed has been said by Donald Murray, Tom Carnicelli and others, for making the conference the center of the writing course. One would not need to go as far as I have gone and displace all other activity; I know other teachers who operate with a mix of conferences, peer-editing sessions, and regular classes. But does a conference-centered approach require a textbook? Isn't the student's own writing text enough?

Well yes, most of the time. But some days the student's writing does not seem to be enough. Item: a student last week told me that he had run out of topics. He was tired of writing in the same old way, and did not understand the alternatives that I was suggesting. So I gave him a pattern: choose an abstract noun (teacher, work) and come up with several definitions of this term. Choose two, and develop each one in a paragraph. Then in the rest of the essay, work the ground that has opened up between these two definitions. I anxiously await results.

Looking at *One to One*, I find a section on defining. Would this have made my work easier? Not really. Dawe and Dornan do not talk at all about what defining is. Defining is ordering, or controlling, the chaos, making maps of territories, putting grids upon experience. Students should know what they are doing when they do it. In my work on defining I draw on C.K. Smith's Norton textbook, *Styles and Structures*, which treats defining as an aspect of intellectual craft, a tool to be used by the writer to control and to discover. In the light of Smith's brilliant work, Dawe and Dornan's chapter looks rather dim. Here we find definitions divided into "subjective" and "objective," and the "objective" definition looks suspiciously like "truth," "the" definition. Once the notion of a single "true" definition appears, it terribly restricts the writer. More fruitful for student writers is the deep understanding that definitions are made by people, not by Great Authorities. Only when we believe that we ourselves are the definers can we proceed energetically and usefully with our writing and with our lives.

But although the defining chapter is disappointing, there is much else here that I wish I had had available to give to my student. *One to One* gives me these riches to choose from: Section I, titled "Getting Started," contains a good introduction to the composing process and an introduction to descriptive and narrative writing; Section II, titled "Writing Tasks," contains twenty short chapters, each on a different kind of expository writing and each with a "writing task" keyed to the chapter; Section III, titled "Daily Writing," describes an eight-week program for structured daily journal writing; and Section IV, "Index for Writers," is a 100-page, alphabetically arranged ("Abbreviations" through "Word Choice") resource for the student writer in search of rules for semicolon use, capitalization, use of italics, and so on.

With this array at my fingertips, I believe that I would be a better writing tutor, particularly as the semester dwindles down and the writing-students tend to get tired of the freedom they have up to then enjoyed.

The book's first section, "Getting Started," introduces the writing student to the concept of prewriting. The preferred prewriting activity is list-making, and we see the Garrison influence here. The student writer is led through prewriting, drafting, and editing/revising in a series of writing tasks that is eminently sane. As in the rest of the text, the tasks to be performed by the student writer are illustrated with examples drawn from the work of both professional and student writers. That the professional writers are chiefly male detracts somewhat from the value of the examples; one would hope for a better balance. The examples are presented in an interesting and effective format: the page is divided into two columns, the text under consideration in the left-hand column and in the right comments that direct the student's reading of the text.

Through this textbook breathes the sense, less evident in the Maimon and Garrison texts, that the student writer is a human being, alive in a context that is larger and more important than the college. This sense appears most clearly in the chapters titled "Social Issues" and "Responding to Quotations." In the last-mentioned chapter, of the twelve quotations only one is by a woman, and that one about housekeeping, but the quotations themselves are powerful and provocative. They address issues such as power in the classroom, the actual or potential miseducation of this generation of students, women and work, the need to adjust, or not, to social pressure, and the contemporary cash nexus. The writing tasks associated with this section, and with the other sections in the book, do not call for canned essays. They call for an individual's response to an aspect of that person's world.

I find myself most powerfully drawn to Section III, "Daily Writing," where the authors recognize that a writer's improvement beyond the boundaries of the writing course will depend upon the extent to which the writer can build into his or her life the activity of writing. The device chosen here is the journal. Eight weeks before the course ends, the writing student should begin a journal. The student should write in that journal thirty minutes each day, five days each week. At the end of that time, the student should be well on the way toward developing a writing habit, a benign addiction.

To give the journal the necessary impetus and structure, the authors provide a framework. Week one is given over to freewriting, which is described in terms that recall Peter Elbow's 1973 text, *Writing Without Teachers*. The student is to write without stopping for twenty minutes each day, and then spend ten minutes looking over what has been written. Week two is more highly structured. The topic is "current life"; on Monday, the

writer is to "capture where you are in life," beginning with a general statement and then providing support for the statement. For Tuesday, the subject is "where you live," for Wednesday "personal items in your possession," for Thursday, "activities," and for Friday, "important places." In week three the journal entries focus on past life; in week four, on daily activities; in week five, dreams and fantasies; and in the last three weeks on portraits and relationships, social issues, and self-reflection. At the beginning of the chapter the authors say to the student writer, "By this point you may have gotten the impression that free writing involves more than meeting a course assignment" (195). It does, as they clearly understand. It involves the growth of self-knowledge and self-mastery, everything that we should want in our education.

I save the best for last: Peter Elbow's *Writing With Power*, a book that answers Moffett's "case against textbooks" argument more throughly than anything on the market today. The book is so good that I plan to use it myself in our expository writing course. Next fall when I teach our freshman writing course, I will use it there as well. I will assign chapters of the book seriatim, with a few exceptions, and will use some class time to test what Elbow says about the writing process against the experience of my student writers. At the course's conclusion, I will tell the students that they should keep this book with them for the rest of their academic careers, and, should they feel the need, beyond. The book is a writer's resource, as useful to a beginning writer as was Spock's *Baby and Child Care* to Kay Moran and me when we began to be parents.

The book is not without its difficulties. To begin with, it is long, 384 pages of dense type. Its author occasionally errs on the side of fullness, giving us more options or alternatives than we can digest, more than we want to know at this particular time. And he has given us two too many chapters. The chapter titled "Poetry as No Big Deal" is not really useful, and may offend both poets and teachers of expository writing, both groups for different reasons. Poets have a vested interest in believing that poetry is indeed a big deal, and the teachers of expository writing may believe that poetry is really too far from what is desired and assign *Writing With Power*, along with *Uptaught*, to the pile marked "hopeless romanticism." A second chapter that I will not recommend is titled "Priming the Pump" and contains a seemingly endless series of questions designed to help the student writer think creatively about almost any topic.

Eliminating these two chapters, however, would not shorten the book appreciably; we would still be left with more than 350 pages that contain only a description of the processes of writing: no grammar lessons, no sample paragraphs to be corrected, no review questions at the end of the chapters, none of the heretofore obligatory machinery that fills so many textbooks.

Elbow refuses to simplify. This refusal is much to his credit, but it means that he cannot be brief. It takes time to deliver what he undertakes to deliver: the most honest, full, and accurate account of writing behavior that we have today. This is a cookbook filled with recipes any one of which the cook may choose to follow, or not, as appropriate. To his reader Elbow writes, "I am trying to help you take charge of things by giving you more recipes than you can use for one meal" (252). "There is," he writes later, "no single or right way" (264).

The best sections, accounting for more than two-thirds of the book, are those dealing with generation of material, revision, and audience. Elbow divides the writing process into two categories of activity, getting words on paper and revising. Early in the book he introduces his reader to eight radically different ways of getting words on paper: "Freewriting," "The Dangerous Method," "Direct Writing," "Open-Ended Writing," "Loop-Writing," "Priming the Pump," "Working on Writing While Not Thinking about Writing," and "Poetry as No Big Deal." I can feel the objection to this in my bones: "But why all this complication? Eight ways? Writing is Writing, and that's all there is to it." Writing is not just writing, however. I wish that it were. There are different writers, different writing tasks, different contexts for writing, and so on. The permutations outwit our mathematics. Observing my own writing practices, and observing the writing practice of my students over the past twenty years, I am prepared to agree with Peter Elbow: writing really is a complicated and multi-dimensional process.

Freewriting, as Elbow describes it, is useful for breaking out, breaking through, starting up. Insofar as we are inhibited by our internal editors, freewriting temporarily gets the editor out of the way and allows writing to proceed. Freewriting is useful for getting unstuck. In *Writing With Power*, however, Elbow goes beyond his treatment of the same subject in his earlier book, *Writing Without Teachers*. In the new book he recognizes that freewriting is not always useful, necessary, or even possible. In his section on "The Dangerous Method" he describes what happens seldom but often enough to be noted: getting it out, and getting it right, the first time. When this procedure works, he tells us, it often works better than any other procedure. It is dangerous because when it does not work, the writer may sit blocked for hours waiting for it to work. "Direct Writing" is a concession to the examination situation, where a student writer has a deadline, knows the subject, and is writing primarily to be assessed and not to communicate. "Open-Ended Writing" begins with freewriting and terminates in the discovery of a subject; "Loop-Writing" is an alternation between open-ended, discovery writing and returning to the preordained topic; and "Working on Writing While Not Thinking about Writing" considers writing done in less-formal yet productive situations such as the journal, the letter, and note-taking.

Just as there are several recipes for getting words down on paper, there are several for revising the writing once it has been committed to paper. There is "quick revising," "thorough revising," "revising with feedback," "cut-and-paste revising," and proofreading. I quote Elbow at length here on "thorough revising" to give you a sense of the book's depth and wisdom. He is alerting the student writer to a common but generally unappreciated phenomenon: that moment in revision when you realize that what you have written may not be true at all.

> This is how new and better ideas arrive. They don't come out of the blue. They come from noticing difficulties with what you believed, small details or particular cases that don't fit what otherwise feels right. The mark of a person who can actually make progress in thinking – who can sit down at 8:30 with one set of ideas and stand up at 11 with better ideas – is a willingness to notice and listen to those inconvenient little details, these annoying loose ends, these embarrassments or puzzles, instead of impatiently sweeping them under the rug . . . . It's at this point you have to make a decision. If you don't have the time or willingness to let things really come apart, then you'd better retreat and save this interesting dilemma till later. Since you can't make the puzzle piece fit your structure, you must somehow sweep it under the rug or put it in your pocket and hope no one notices . . . . But if you are willing to follow this unraveling thread where it leads, you have to put aside everything you have already done. The most useful tactic at this point is usually to plunge into new, open, unworried writing: to think on paper and let this difficulty or seed of doubt grow (131-32).

Here is the book in all its power and fullness. What Elbow says is true, and basic. I found illuminating his short section on "Nausea," that sense that overtakes me during revision that everything I have written is dead and hopeless. Elbow correctly suggests that this feeling is at least in part avoidance behavior. His solution: to undertake brutal, cut-and-paste revising and so re-acquire a sense of the whole.

Elbow's treatment of the writer's audience is again extremely useful. He complicates the old advice, "keep your audience in mind as you write." A powerful sense of audience may inhibit, he argues. Sometimes the writer needs to ignore the audience and to focus upon meaning. What the writer chooses to do will depend upon the character of the audience (safe, dangerous) and the situation. Elbow deals thoroughly and brilliantly with the particular problem of audience in an academic context. "When you write for teachers you are usually swimming against the stream of natural communication," he flatly asserts (219). And he elaborates:

> In short, the [academic] audience situation is confusing because of the tricky combination of make believe and no make believe. The

> student is writing for a teacher and to a general reader. But this general reader does not exist. He is a construct. He is not a particular person like the teacher who reads the words. And yet one of the main things about him is that he reads in a particular way that no one else but teachers try to read: not because he has a special interest or allegiance or commitment to the subject . . . but because he seeks a kind of disinterested enlightenment or disembodied pleasure. As a construct, the general reader is 100 percent audience, 0 percent person (222).

I have before me another text, *Basic Business English*, by Robert E. Barry. This book teaches verb tenses — the present perfect, the past perfect, the present emphatic, the present progressive, the future perfect, the past progressive. It drills the student in linking verbs and subject complements. This text assume that formal grammar, the naming of parts, is basic.

But Elbow, and the authors of all four textbooks under review here, would have us believe that the process by which these sentences or paragraphs is generated is more basic than grammar study or descriptions of the ideal essay. Elbow's book tells a writer, as well as anyone can tell a writer anything, how to get to the product described in the product-centered texts. "Here's how a writer might behave," he tells us. That writers work in a bewildering variety of ways is a basic truth; to simplify this truth and suggest that good writing is a single entity that can be achieved in a single way is to practice cruel deception.

So there they are, four interesting and potentially useful writing textbooks. To what extent do they answer Moffett's "case against textbooks"? My answer: about as well as is possible, given the little that we know about the composing process. As writing teachers we are in an interesting situation: we teach writing, and yet we do not know how writers write. We may think that we know how we write, and yet it is probable that much of what we do as we write is not available to our conscious mind. Other writers' retrospective accounts of their own practice may not be reliable either. *Writers At Work*, the *Paris Review* interview series, consists entirely of retrospective accounts, all neat and tidy and with all the value of retrospective fiction. Even were we to grant the reliability of these accounts of past practice, they do not permit us to postulate a single model of the writing process. Some writers get it right the first time, they tell us, and some revise; some outline, some do not. The work being done by Linda Flower and John R. Hayes at Carnegie Mellon University may offer us new insights into the composing process. Flower and Hayes develop protocols, records of what writers report as they write. They have produced a tentative model of the writing process in which the writer shuttles back and forth between radically different activities: pulling material

from long-term memory, re-reading what has been written, generating new material, goal-setting, organizing, and editing.

Given a model of this sort, a textbook should be a guide, one that describes the territory to be entered. The four books under review do just this, from different perspectives. Garrison's text is a short guidebook, one that because of its scope simplifies the territory somewhat; *One to One* expands and elaborates Garrison's approach; *Writing in the Arts and Sciences* offers a writer's guide to the provinces of academe; and Peter Elbow's book offers a map of the territory that is more detailed and accurate than anything the world of textbooks has yet seen. Moffett's case against composition textbooks still stands, but it now needs qualification. These four textbooks are definitely useful for the writing teacher. They may also be, in different degrees and for different purposes, useful for the student writer.

A REPORT

Recent Curricular Developments in the Humanities: Achievements of the NHF Two-Year College Program

Margaret D. Williams

Humanists have been, in the recent past, a species concerned with survival — theirs and their disciplines. With the swing toward occupational and career education in both two- and four-year colleges, humanities courses have fallen by the wayside at an alarming rate. Those of us who teach these courses have found ourselves in near panic as student enrollments dropped drastically. The fact that the Rockefeller Commission report, *The Humanities in American Life* (1980), strongly urged the interrelation of the humanities and technology has given many of us encouragement and new direction. Various groups have begun to address the ways in which this interrelationship can be accomplished.

Those in community colleges, in particular, have seen the need to enrich humanities offerings for students in occupational and technical programs. In these programs, technical requirements are often so tightly structured that few of the students in them receive more than a passing glimpse of the humanities. What are community colleges doing to overcome these problems?

The National Humanities Faculty, a small, non-profit organization dedicated to improving teaching and learning in the humanities, began a pilot program in 1978 with six two-year colleges. Representatives of these colleges had expressed, in competitive application, the need to expand humanities opportunities for their students. Funds from the Andrew W. Mellon Foundation and the National Endowment for the Humanities supported these efforts. The program required each college to form a team of instructors and administrators from humanities and occupational areas. Working together, the individual teams drew up plans for the precise needs of their respective campuses. With the assistance of an advisor from the National Humanities Faculty (comprised of more than 600 prominent humanists), the teams received expert assistance from the NHF in broadening their intellectual horizons and in strengthening humanities offerings at their colleges.

Margaret D. Williams, Professor of English, Genesee Community College (NY), and Program Officer, National Humanities Faculty.

The following report describes the curricular changes which have occurred as a result of the affiliation of these colleges with NHF. The changes are reported here, not as models to be lifted intact, but as examples of the ways in which the humanities can be integrated into very tightly structured two-year curricula. It is hoped that they will prove useful to other colleges facing similar problems.

Atlantic Community College

Located in Mays Landing, New Jersey, a suburb of Atlantic City, this college has experienced a severe decline in overall enrollment and also a reduced enrollment in humanities courses. To meet these challenges, the team worked with philosophers, artists, and English professors from the NHF. As a result, they have developed two new interdisciplinary courses: an ethics course and, working with another committee funded under a federal program, a complete revision of their English composition courses.

"The Good Life" is an interdisciplinary introduction to the humanities, which brings together history, philosophy, art, and literature. The course examines three areas: self, society, and nature and man's relations to all three as reflected in the four disciplines. It is offered as an elective for students in all degree programs.

"Art and the Creative Experience" is required for students in the AA degree program and is elective for all others. This team-taught course presents creative writing, two- and three-dimensional art, theater, media, music, and dance to students, utilizing hands-on experience. An introductory ethics course was also developed by one of the team members.

For further information about these courses, contact Thomas Boghosian, Department of Developmental Studies, Atlantic Community College, Mays Landing, NJ 08330.

Borough of Manhattan Community College

Unlike Atlantic, Borough of Manhattan is an urban community college, set in midtown Manhattan, enrolling large numbers of minority students. Leaders at the college perceived a strong need to bring these students together with faculty in informal ways. As a result, the team — with NHF assistance — developed a number of co-curricular projects: a highly successful interdisciplinary orientation program for incoming freshmen, and a language-awareness newsletter, "Play On Words," which is also used in many classes.

Also under development is a far-reaching proposal for two team-taught courses which will profit from the urban location of BMCC and Manhattan's

cultural resources. This project, "The City: Center for Intellectual/Cultural Achievement," will examine the social, cultural, and intellectual traditions and institutions which developed and which in concert led to zeniths of urban civilization at particular moments in history. The cities to be studied in the first course are Alexandria in the 3rd century B.C., Florence in the 15th century, and New York in mid-20th century. The second course will focus on Athens in the 5th century B.C., Timbuktu in the 16th, and Vienna in the late 19th and early 20th centuries. BMCC has also conducted several seminars in conjunction with the Metropolitan Museum of Art and the Museum of Natural History.

In addition, the team developed a module in medical ethics which has been successfully taught in nursing, chemistry, and health education classes. A full-scale course, "Medical Ethics for Nurses," has also been developed and taught.

For further information, contact Lawrence Sher, Department of Mathematics, Borough of Manhattan Community College, 1633 Broadway, New York, NY 10019.

Clark Technical College

Clark is the only technical college in the NHF Two-Year College Program. Not suprisingly, the Clark team has faced significant resistance to the expansion of the general education (humanities) offerings. The team's greatest efforts, therefore, have been devoted to opening lines of communication and understanding between the technical faculty and the humanities faculty. These channels have become steadily more open through the work of the team, aided by NHF visitors.

In the first year of the program, the team developed and team-taught on a trial basis an interdisciplinary course called "Work and Human Fulfillment." This course deals with the themes "Work and Myth," "Work in Other Cultures," "Work and Human Nature," and "Work and Justice." This two-credit introductory course was followed by several one-credit "trailer" courses for students in specific technical areas. The trailer courses were "Law and You as a Worker," "Work and Leisure," and "Human Values in the Market Place." The team learned some valuable lessons about team-teaching, namely, that the members of the team must use the same, or at least similar, teaching styles, that team-teaching requires that each respect the other's discipline, and that team-teaching is not easy. A course in "Medical Ethics" has also been developed and offered successfully at Clark.

For information, contact Lloyd Monnin, Chairman, General Education Department, Clark Technical College, 570 East Leffels Lane, Springfield, OH 45505.

Genesee Community College

Another college which serves primarily a rural student body is Genesee. The project emphasis here focused on incorporating ethics instruction into career programs and on interdisciplinary course development. Because Genesee has no full-time philosophy instructor, team members studied ethics with NHF faculty visitors, then developed a number of modules in ethics to use in specific career programs. Utilizing the case-study approach, each module deals with the ethical problems faced by students in police work, journalism, business, and science.

An interdisciplinary course, "Introduction to the Helping Arts," was developed to introduce students in the human services curriculum to the ways in which poetry, dance, drama, art, and music can be of value to them as they work with the developmentally disabled, the elderly, the imprisoned, the mentally disturbed, and the very young. Criminal justice and literature were integrated in a course, "Crime Fighters in Literature," offered by faculty teaching in both areas. This team-taught course, teaching traditional literary analysis, presents literature which offers a variety of perceptions of criminal justice agents, such as detectives, police officers, and prison guards.

"Technology and Society: Cars" was developed as a history elective for students in technical programs. Through a study of the effects of the automobile on American society, it attempts to make students more aware of the ways in which technological change ripples throughout a culture.

For use in art and mathematics courses, "Mathematics and Art" – initially developed as a short module examining the work of Escher – has been expanded into a full-semester course which explores the connections between geometry, algebra, number theory, and topology and classical and modern art. In addition to the modules and courses, a new full-scale curriculum has also been developed: music merchandising, which integrates business and music.

For further information, contact Margaret Williams, English Department, Genesee Community College, Batavia, NY 14020.

Shelby State Community College

Large numbers of urban minority students make up the student body at Shelby State Community College in Memphis, Tennessee. Here the team wanted to provide an introduction to the humanities which would serve to interest these students in the arts and the humanities. With guidance from NHF philosophers and other scholars, the team developed a four credit, two-semester, team-taught interdisciplinary introduction, "Elements of Human Life." The course integrates anthropology, philosophy, music, art, literature, and history. It is thematically based upon certain fundamental elements of

any culture: food, death, kinship, work/play, place, birth, nature, love/bonding. (The major obstacle faced by the team at Shelby has been getting the course approved for transfer to the four-year college to which most Shelby students transfer.)

For information, contact David Coomber, Philosophy Department, Shelby State Community College, P.O. Box 40568, Memphis, TN 38104.

Sinclair Community College

Another urban campus which stresses technical training is Sinclair Community College in Dayton, Ohio. Like Borough of Manhattan, the team at Sinclair has taken advantage of community resources to spur curricular change. With the guidance of NHF members from the arts, history, and language, the team has developed a number of new courses.

Motivated by the presence of a large international business community in Dayton, faculty developed a course called "Business and Culture," which integrates business, foreign language, and political science.

A second course, "Attending: The Performance and the Participant," introduces students to what they should look for as they attend concerts, theatrical and dance performances, and museums. Liaison has been established between the college and the various cultural institutions in the community, which strongly support the course. Another course, "Dayton, Past and Present," examines the community through oral and local history techniques. In this course students explore Dayton in 1880, 1930, and 1980.

For further information, contact James Walter, Chairman, Department of Humanities and Foreign Languages, Sinclair Community College, 444 West Third Street, Dayton, OH 45402.

Applications

We are at a time when several conflicting demands are placed upon colleges: reduced funding for the humanities, student demand for occupational skills, and calls for more integration of the humanities with the other disciplines. This NHF pilot program seems to offer some solutions.The cost need not be great, especially if community resources are utilized. Nearly every community has a museum, a local historical society, a theater group, social service agencies, and folklorists whose expertise can be utilized by course planners.

The interdisciplinary courses need not be considered a threat to one's own discipline if team-teaching is viewed, in part, as a means toward faculty development. Team-teaching presents its own set of problems, however. It is imperative that the team members respect each other and share similar philosophies of education. It must be recognized that it is more time

consuming to team-teach than to teach one's own course. Actual "rehearsal" time is required, at least in the beginning. Certain administrative questions must also be answered, such as how course loads are computed for a team-taught course. These problems, however, are far outweighed by the benefits: the opportunity for students to see that learning in one course is not irrelevant to learning in other courses; the opportunity for students to see their various instructors learning from each other; and the opportunity for faculty to develop their own knowledge and intellectual skills in other areas.

The challenge before two-year college humanities faculty today is to find ways to increase their students' access to the joys and insights of the humanities. The NHF program has shown that with minimal released time, groups of faculty working and studying together can develop ways to increase humanistic offerings and bring new perspective to the curriculum. There is no necessity for extensive retraining nor for the hiring of new faculty. Current faculty can have an impact on the large numbers of students in occupational curricula and on their college as a whole. What is required is that faculty think carefully and creatively about what they do, in ways that respond to their students' needs.

PROCEEDINGS OF THE ANNUAL MEETINGS

Introductory Remarks

Donald D. Schmeltekopf

I am pleased to report to you that the Community College Humanities Association is in good health. I say this on the basis of the goals established for this Association in our national planning meeting of October 1979. Indeed, in some respects, we have exceeded those goals, even the hopes some of of us had then. For example, I doubt if anybody at that first meeting thought it possible – let alone even thought about it – that by the summer of 1981 the Association would sponsor an NEH-funded institute with a budget of over $100,000.

There are other examples, of course, of the health and vitality of this Association. Its membership has now grown to over 1200. If my information is correct, that number averages out to approximately one out of every 15 or so humanities faculty members in community colleges in the United States. Including this meeting, the total number of people attending our annual meetings this fall is approximately 600. More importantly, the concensus of those attending is that the Association's annual meetings are exceptionally worthwhile and stimulating.

There are many other achievements of CCHA – such as the generally recognized quality of its publications – that I will note tomorrow in the business meeting. I will also discuss with you then what I think our problems are; and I would be pleased to hear from you regarding what you believe the Association should be doing or doing better.

I would like to return to the matter of the annual meetings of the Association. What are the purposes of these meetings? Why is it that we assemble in Washington, Champaign-Urbana, Dallas, and San Francisco? There are four basic reasons.

First, we meet to discuss thoughtfully and vigorously the issues of mutual concern to humanities educators in community colleges. The issues of this meeting include linking humanities and occupational education; taking the humanities to the community; building connections between faculty and others concerned about higher education; integrating the development of academic skills and the content of the humanities; and seeking financial and institutional support for the humanities.

Second, in order to promote a serious discussion of these issues, Association meetings provide an opportunity for humanities educators to develop and present their ideas to their professional colleagues in a relatively turf-free setting.

Donald D. Schmeltekopf, President, The Community College Humanities Association. These remarks were presented originally as part of the "Introductory Remarks" in the annual meeting of the Pacific-Western Division, CCHA, in San Francisco, November 20-21, 1981.

A third purpose is to consider the business of the Association as an organization. Thus, we have business meetings to elect officers, to appoint committees, to hear and act on reports, to enable you as a member to voice your judgments about CCHA.

The fourth purpose is to make friendships in the profession and to build professional connections. One might call this the "political" purpose of getting together, or, more crudely, the "hustling" purpose. So, get to know people while you're here. Find out if some funding agency might be interested in supporting your latest contemplated project. In general, and if you're of the mind, look around for people who can assist you in your work and career.

These are, in terms of the constitution of the Association and in my own view, the essential purposes of our annual meetings. If we are able to accomplish these purposes consistently, the Community College Humanities Association will meet a real need among humanities educators, and thus continue to be successful.

I trust you will do your part to make it so.

Proceedings of the Central Division Meeting

Friday and Saturday, October 9-10, 1981
Parkland College
Champaign, Illinois

The annual meeting of the Central division of the Community College Humanities Association stressed the theme, "The Humanities, the World of Work and Human Fulfillment." In her keynote address, Jean Hardy Robinson of the Continental Bank of Chicago, discussed the problems of frustration, cynicism, isolation, and immobility which plague professional humanists and act as barriers when integrating the three components of the conference theme. Dr. Robinson proposed that professional humanists take a leading role in the effort to link work and total human life, for "we have both the inclination to look beyond the obvious and the language skills to express subtle distinctions." She suggested using the "tools of our trade," reaching back "to the bookshelves for the texts that have, in part, made us who we are today."

In the general session Saturday morning, Don Schmeltekopf spoke on the subject, "Community Colleges, the Humanities, and Occupational Education." He expressed concern that the status of community colleges as true institutions of higher education is currently being threatened. Providing a brief history of two-year colleges, Schmeltekopf noted that community colleges have characteristically emphasized two themes: the tradition of general education as manifested in the first two years of undergraduate school, and preparation for the world of work through career-occupational education. The challenge today is to bring these two functions into appropriate unity, to combine the academic and the occupational, the liberal

arts and the practical arts. This fusion can be the distinguishing characteristic of community colleges. The unity of the liberal and practical arts must be incorporated into the curriculum in every degree-granting career-occupational program, and must be understood, embraced, and acted on by all of us who teach.

The presentations made at the conference, summarized in this report, show community college faculty and others at work, promoting and exploring the humanities. A representative selection of presentations follows.

In his paper, "Humanities and Community Outreach: The Capital District Humanities Program," Gregory L. Stevens, State University of New York at Albany, described his success in attracting adults to humanities programs with emphasis on: 1) linking institutions, citizens, and faculty; 2) adult needs and interests in the humanities; 3) program formats; and 4) reaching special audiences.

Louis Suarez, Lorain County Community College (OH), asked in his session on writing: "Given the different purposes writing serves for individuals and for society, which of these should English faculty in a community college assume responsibility for?" He explained the pragmatic viewpoint which holds that English faculty should teach students to write the kind of prose that they will use in their other classes and in the real world. However, this "service-course" approach underestimates the complexity of the composing process, the students' ability to internalize it, and the teacher's ability to teach it. He argued instead for an approach that treats writing as a humanistic means for developing the thinking processes of the students and for enhancing their ability to learn.

Mary Birmingham of Bethany Lutheran College (MN) discussed an integrated approach to addressing the recommendations of the Commission on the Humanities through a regional library network. The South-Central Minnesota Inter-Library Exchange (SMILE), a multi-county, multi-type library network serving south-central Minnesota, has assumed a major role in a regional response to the Commission's report. The focus of the network's activities was a major exhibit developed by the CEMREL educational laboratory entitled "The Humanities: The Subject is You." The exhibit highlighted a two-month regional effort which included cooperative ventures among academic institutions, regional arts organizations, historical societies, and the Humanities Teacher Center. Particular attention was given to integrating the humanities into the elementary-secondary school curriculum. The goal was to develop a vocabulary and working relationships to encourage a regional reaffirmation of the humanities.

In her paper, "Creating a Climate for the Humanities within Vocational Education," Mary T. Phillips of the Minnesota Department of Education presented a historical review of the inherent relationship between vocational education and the humanities. Dewey, Snedden, and Prosser all viewed vocational education in a humanistic context. As vocational education has grown, the divergence between the two has proved detrimental to society and to the total education of the individual. As priorities change and enrollment patterns evolve, it is important to focus on the natual integration of the humanities and vocations.

In "Integrating Humanities and Educational Travel Abroad," Erwin Cornelius of McHenry County College (IL) explained that travel programs and international

studies have long been the privileged terrain of senior universities. In the past, community colleges did not normally establish a role for themselves in these areas. Now, many community colleges are cognizant of their responsibility in foreign studies, and offer well-coordinated programs with an emphasis on broadening the appeal of various humanities disciplines. For years McHenry County College and other community colleges in the area have offered low-cost, educational programs in Europe and the Middle East, among other areas.

Linda Plackowski of Delta College (MI) spoke about the bioethics program for nursing students at Delta College, a program initially funded by a grant from the National Endowment for the Humanities. All nursing students must enroll in a bioethics course, taught by a philosophy instructor. The course entails an introduction to ethical theory and principles, and the teaching of skills (logical reasoning and analysis) for the critical assessment of various ethical dilemmas which arise in the nursing profession. Topics for discussion in the bioethics course include such issues as abortion, euthanasia, the allocation of scarce medical resources, respect for patient autonomy, confidentiality between patient and nurse and between nurse and physician, physician and nurse paternalism, quality of life vs. quantity of life, and the problem of nurses striking. The emphasis of the program is the application of ethical principles in making decisions in the nursing profession.

Nancy LaPaglia of Richard J. Daley College (IL) began her presentation, "Improved Representation: Women Artists in Humanities Survey Courses," by informing the audience that more than half of the students in our community colleges are women. While it is taken for granted that blacks and other groups will be represented in course materials at any campus in which they are present in large numbers, the same is not true for women. Students can take the entire humanities sequence, for instance, and never see a painting done by a woman or a building designed by a woman, or hear music composed by a woman. To help correct this imbalance, LaPaglia offered: a slide presentation, historically oriented, of works of art done by women, and a bibliography of some available slides of works of art by women and recordings of music composed by women. These slides and records are now being used in some of the Chicago City Colleges.

Leticia Molter presented a description of a literature course she initiated at Delta College five years ago entitled "Literature and Aging: A Humanistic Community Outreach from Academe." The course focuses on humanistic gerontology, the study of aging and the aged as they are depicted in literature. Because the course uses current gerontological thought and practice in order to clarify issues about old age, it reflects the joining of literary artists and scientists as both seek insight into aging as a universal human experience. The course projects interdisciplinary experience in the study of aging and is divided into four parts: exploration of various theories on aging; discussion of social, economic, political, and educational changes affecting the older population; in-depth analysis of the aging process and old people in literature; and literature and aging as a vital humanistic outreach from academe.

Theda Babcock McLaren and David Brunet of the University of Wisconsin-Fox Valley Center have devised a highly successful program of readings from literature which they call "The Battle of the Sexes." They presented a portion of this program

and discussed both the matters one must consider in creating a community-oriented humanities presentation and also the value of such a program. Using a modified theater format, "Taking Humanities on the Road," McLaren and Brunet presented selections from drama, poetry, and fiction which illustrate aspects of the relationships between men and women. The program seeks to bring the humanities to groups of people who are not reached by schools, showing the relevance of literature to social concerns in their lives, and introducing them to literature they are unlikely to have encountered previously.

Rhonda Kekke, Doreen Maronde, Liz Anderson, Tom Sears, and Jack Wortman of Kirkland Community College (IA) spoke about the dilemmas they faced in reaching agreement on the ideal introductory humanities course, and shared their solution: "Encounters in Humanities," which uses questions as a method of inquiry into artifacts from many humanities disciplines. A similar but larger effort, funded by an NEH pilot grant, was described by Susan McDonald, John Bayer, and Richard Kalfus of St. Louis Community College.

Respectfully submitted,
DIANN SCHINDLER
Lorain County Community College (OH)

Minutes of the Central Division Business Meeting

October 10, 1981
Parkland College, Champaign, Illinois

In the annual report of the CCHA Central divison,Daniel J. LaVista, chairman, explained the planning process for the 1981 conference and plans for the 1982 conference, to be held at Oakton Community College (IL). He also announced that the Central division has 57 new members this year.

Don Nolan, chairman of the nominations committee, recommended a slate of officers:

Richard L. Bernardi, for president (two years)
Dean, Liberal Arts and Sciences
Rock Valley College (IL)

Louis M. Suarez, for secretary (one year)
Assistant Professor of English
Lorain County Community College (OH)

There were no nominations from the membership. Lloyd Monnin moved the nominations be closed. Chris Eichmeyer seconded and the nominations were accepted by acclamation. The following were appointed to the major committees: Robert Branda: program; Phyllis Woloshin: local arrangements; and Evelyn Shields: membership.

In the annual report of CCHA, Don Schmeltekopf, president, indicated that Association growth has averaged 40 new members monthly. The *Humanist* is being

published three times a year and contains newsworthy items and articles on the state of the humanities in higher education. *The Review and Proceedings* reports on meetings and gives people an opportunity to put longer articles together. These may be in the form of standard articles, essay reviews, or reports.

Schmeltekopf also reported that CCHA is working with other orgainzations, e.g., the American Association of Community and Junior Colleges, as its council on the humanities. CCHA is in addition undertaking a number of special projects, e.g., a general education project with AACJC, and an investigation of a faculty exchange program.

Budget: Last year's expenditures were approximately $43,000. Membership dues will be $10.00 effective November 1, 1981.

Schmeltekopf reported that at the last Board meeting, three people were nominated to the Board of Directors: Arthur Cohen, Judith Eaton, and Gaines Post, Jr. The above nominations were unanimously approved for three-year terms each.

Respectively submitted,
DIANN SCHINDLER
Acting Secretary

Proceedings of the Eastern and Southern Divisions Meeting

Friday and Saturday, October 16-17, 1981
Washington, D.C.

The combined annual meeting of the Eastern and Southern divisions of the Community College Humanities Association was held at the Hotel Washington in Washington, D.C. on October 16-17, 1981. Approximately 200 members and nonmembers attended, making it one of the largest and most successful conferences so far in the Association's brief history.

Contrary to custom the program committee had proposed no theme for the meeting, believing instead that in a time of unparallelled turmoil in higher educational curricula and programs that the conference should follow the direction in which it was guided by the "invisible hand" of the participants' proposals. As those proposals arrived it became obvious that they were largely concerned with the form and content of core or general education programs and the role that teachers in the humanities might play in the conceptualization, construction, and implementation of such programs. The speakers invited for the plenary sessions, J. Terrence Kelley, vice president for education, Miami-Dade Community College; David Matthews, president, Charles F. Kettering Foundation; and Ernest L. Boyer, president, the Carnegie Foundation for the Advancement of Teaching, each spoke eloquently and persuasively for his own vision of the possibilities of general education and, indeed, the responsibility of institutions to implement reasoned, goal-directed programs of general education that would at once allow career training while still satisfying the traditional role of higher education as the locus of cultural education.

A very useful feature of this year's program was the scheduling of "Responses to Ernest Boyer" immediately following his address. Joshua Smith, president of the Borough of Manhattan Community College; Roger Yarrington, vice president of the American Association of Community and Junior Colleges; and Donald Billiar, professor of English, Union College, offered their own perspectives on the notion of general education in an exchange that could have, and perhaps should have, continued all afternoon. All agreed, to no one's surprise, that the humanities must be an important part of any general education program and also, to the surprise of many, that the current attitudes and practices of faculty in the humanities need basic revision if they are to make an important contribution.

Several panels concerned themselves directly with that problem. The National Humanities Faculty presented results from several community colleges of their attempts to bridge curricula and thus revitalize faculty along with courses of study. Participants in last summer's CCHA workshop on integrating humanities and business education reported on their experiences, as did Paul Fletcher and Ray Lavertue of Bristol Community College in Massachusetts concerning their well-known program integrating humanities and criminal justice.

Perhaps teachers in the humanities are more self-conscious of the goals and probable results of the education offered to their students. Several sessions explicitly raised the question of what our educational goals ought to be, given the technological, consumer-oriented social system we are part of and, also, given our current theories of epistemology, psychology, and social theory. Thus Kevin Reily, Dennis McGrath, and Dominick DeLorenzo engaged in a lively debate about the teaching of history – why one does it, why students ought to learn it, what they are learning or should be learning, and, more generally, on what sort of conceptual model we, and they, ought to place historical narrative. Ira Shor, author of *Critical Teaching and Everyday Life*, served as respondent at a session in which his book was critically reviewed, as it were, from both the left and the right, by Bill Baker of the Community College of Philadelphia and Robert Markoff of Union College. Finally, Roger Wilbur, Atlanta Junior College, in a session on humanistic teaching strategies, challenged faculty to make students rather than subject matter the critical core of education. The questions raised and the problems confronted within these sorts of exchanges are decades – perhaps centuries – old, but the consideration of them in healthy confrontation with opponents is part of what keeps us alive as teachers.

Other sessions which were particularly well-received featured the nuts-and-bolts problem of the ever-more pronounced tendency of colleges to staff courses with part-time faculty. Representatives from large community colleges in which this problem has been at the very center of collective bargaining, reported on the various solutions and non-solutions of their experiences.

Finally, there were several detailed, critical studies presented in the relations of philosophy, history, and literature. In all, the program was well-balanced, controversial yet cordial, and well-received.

Submitted by:
MARTIN SPEAR
Community College of Philadelphia

Minutes of the Eastern Division Business Meeting

October 17, 1981
Washington, D.C.

The business meeting of the Eastern division of the Community College Humanities Association was held on October 17, 1981 at 3:45 P.M. in the Capital Room of the Hotel Washington in Washington, D.C.

The first order of business was the election of officers. The Nominating Committee, chaired by Margaret Williams, offered the following slate:

President: Donald Schmeltekopf
Vice President: Philip Pecorino
Secretary: Martin Spear

There were no nominations from the floor. The slate was unanimously approved.

Don Schmeltekopf made the following nominations to the board of CCHA:

Arthur Cohen
Judith Eaton
Gaines Post, Jr.

These also were unanimously approved with the understanding that approval was also required by each of the other divisons of the Association.

Discussion followed about the 1982 conference to be held in Philadelphia in October, 1982. The Community College of Philadelphia is the host College and negotiations with the Philadelphia Centre Hotel were almost complete.

Respectfully submitted,
MARTIN B. SPEAR
Secretary

Minutes of the Southern Division Business Meeting

October 17, 1981
Hotel Washington
Washington, D.C.

President William Biddle called the meeting to order at approximately 3:55 P.M.

Jerry Riedling, acting for the Nominating Committee of the Division, presented the nominees for Southern Division officers for the coming term:

President: Bill Biddle, Walters State Community College (TN)
Vice-president: Carol McCombs, Tri-County Technical College (SC)
Secretary: Jim Perry, Hillsborough Community College (FL)

Following approval of the nominations by unanimous consent those nominated were declared elected and a vote of thanks went to the Nominating Committee for its efforts.

President Biddle announced that the Southern Division now has 170 members, of whom 60 were present at the convention.

Anne Rassweiler, Executive Secretary of the Association, reviewed the annual report. The Association's total membership is now over 1,000, with members from all fifty states plus Puerto Rico and the District of Columbia. The *Humanist* is the Association's publication for essays on issues of general interest, and "how-to" articles.

Jerry Riedling agreed to continue his efforts to increase the Division's membership.

Ralph Hils, Atlanta Junior College (GA), directed the group's attention to the lack of Black membership and participation in the Association and urged efforts to encourage Blacks to join and contribute to the Association. His statement was supported unanimously.

Roberta Vandermast, Valencia Community College (FL), directed the group's attention to the highly structured format of the convention sessions and recommended greater variety to encourage more active participation. Her recommendation was supported strongly by the group.

Atlanta was selected as the site for the Southern Division's annual meeting, October 21-23, 1982.

Following the meeting, President Biddle arranged a mail ballot for elections to the Board of Directors of the Association:

Arthur Cohen, President, The Center for the Study of Community Colleges.

Judith Eaton, President, Clark County Community College (NV); she is also Chairman of the League for the Humanities and Community Colleges.

Gaines Post, Jr., Professor of History, University of Texas at Austin; he is also Executive Director of the Commission on the Humanities.

The meeting was adjourned at approximately 4:45 P.M.

Respectfully submitted,
JIM PERRY
Secretary

Proceedings of the Southwestern Division Meeting

Friday and Saturday, October 23-24, 1981
Brookhaven College of Dallas County Community College District
Farmers Branch, Texas

With the theme of "Humanities: Survival! A Positive Thurst for the 80's," the day-and-a-half conference opened with a session on "Marketing the Humanities." The marketing problem was approached from three avenues: the National

Endowment for the Humanities, the corporate community, and a college institution itself. Addressing these issues were Dr. Myron Marty, acting director of the Education Division of NEH; Mr. Richard Huff, director of the Dallas City Arts Program; and Dr. Pamela Menke, NEH consultant and provost of Colby-Sawyer College in New Hampshire.

Marty's comments concerning "New Times for the Humanities Endowment" included categories of re-thinking the role of the humanities and the status of Congressional action on the Endowment's appropriation. Among the items he mentioned were displaced courses in the curriculum and building new foundation courses in the humanities. He discussed briefly the kinds of funding provided by NEH while stressing that the Endowment supports plans to implement ideas.

Huff noted that less than six percent of the more than two million businesses in the United States make corporate contributions. The average gift is less than $500.00 per year. He recommended considering other forms of support including advertising, employee benefits, and services. His consistent caution was to listen carefully, be non-judgmental, and be able to explain clearly what is to be accomplished and how much it will cost.

Menke continued the theme of careful planning by stressing involvement of all parties in discussions of needs of students in the humanities. With enrollment patterns shifting to the technical-occupational areas, the support for enhancing involvement in the humanities must come from that group of instructors. Among the barriers to be removed are the general disdain that technical faculty have felt from their more academic colleagues and a general values shift from immediately transferable job skills to a more holistic concept of job preparation.

A lively question-and-answer period then ensued, provoked by the concept of "marketing" in academia. Though no conclusions were reached, a general consensus emerged: whatever the term, explaining ourselves to a new audience is critical.

The first plenary session on Friday evening featured an address by Dr. Joan Duval, acting chairperson of the Community College Division of the U.S. Department of Education. Duval sought to present a realistic evaluation of the position of the department, politically speaking. She also outlined the benefits of the department for institutions, faculty, and the public. More specifically, she detailed what the Community College Division can do for community college faculty.

Speaking on "Vantage Points on the Humanities" at the second plenary session, which was on Saturday morning, Marty discussed the relationship among the terms *humanities*, *humanity*, and *humanism*. He specifically dealt with the problem of the public's ignorance of the humanities. He also discussed the effects on community college humanities faculty of 1) the isolation of teaching from the world of real work, 2) faculty burn-out, 3) community college administrators' perspectives, and 4) the public's perspective.

The remainder of the conference was devoted to concurrent sessions on a variety of topics. Brief summaries of those presentations follow:

"Developing a Humanities Curriculum for the Future," by Harvey Solganick, Eastfield College of the Dallas County Community College District (TX). Solganick

described a cooperative venture between student services, the college lecture series, and the academic instructional program.

"Integrating the Humanities and Business Education," by Martha L. Afzal and William T. Harwood of Dutchess Community College (NY). Afzal, an English instructor, and Harwood, a business instructor, reported on a CCHA and NEH-sponsored 1981 summer institute in which they participated in New York state. They directed attention to curriculum ideas and approaches that 1) relate to a wide range of intellectual and personal skills important to business careers, and 2) direct attention to the humanitarian values in the theory and practice of business. They also gave concrete suggestions on integrating the humanities and business.

"They Said It Couldn't Be Done," by Barbara Preskorn, John Robinson, and Julie Hudson of the Community College of Denver (CO). This panel presented a report on a model humanities program which has been in existence since 1977 at their college. They reported that against adverse circumstances, apathy and resistance and lack of peer support, a humanities program at CCD-N not only survives but thrives as an integral part of the college curriculum. Trials and tribulations were encountered as the program went from idea to reality. Administrative resistance, college rejection, and student apathy combined to nearly defeat the developers of the program. But, in spite of missteps, blunders, and lessons, success and acceptance were finally achieved.

"Improving Instruction in the Humanities," by Sandra P. Tate of El Paso Community College (TX). Tate talked of a special program being implemented at her school, a program which focuses on faculty learning from other faculty and has as one major emphasis increased contact between those in the liberal arts and occupational areas.

"A Writing Course for Elders: Outreach, Growth, and Synthesis," by Katherine Staples of Austin Community College (TX). Staples emphasized the importance and rewards of working on a humanities program with elders. She presented possible applications for church and community groups and of poetry as therapy.

"Up the Ladder to the Roof: Developmental Studies, Freshman Composition, and the Humanities," by Dolores Waters of Delgado College (LA). Pointing out how remedial students might be helped in bridging the gap from developmental studies to the humanities, Waters surveyed some of remedial students' inherent problems: 1) low reading comprehension, 2) low abstract thinking ability, 3) poor attitude concerning ethics and values, 4) possible inner-classroom prejudice and antagonism due to a variety of cultures and age groups, and 5) minimal goal-oriented thought processes. She said that practical methods of teaching freshman composition in a positive manner can deal with these problems.

"Arkansas Law 590-Balanced Treatment for Creation/Science and Evolution/Science Act, 1981," by Ed Levy of Westark Community College (AK). Levy discussed the history and implications of the potentially far-reaching bill which is to reach litigation in Arkansas in December, 1981. Although the act, if passed, would affect only grades K-12 directly, the impact could ultimately affect higher education. Many feel that the flimsy wording of the bill cannot stand up in court. A burning question: "How can a shabby bill infringing upon academic freedom be made into a law by a free people's representatives?"

"Humanities and Adult Audiences," by Greg Stevens, program director of the Capital District Humanities Program, State University of New York. Stevens presented the history, objectives, and a progress report on the innovative Capital District Humanities Program, which receives support from NEH. Program development is in three areas: (1) literature and ideas, (2) history and culture, and (3) humanities and the arts.

"Country School Legacy: Humanities on the Frontier," by Andrew Gulliford, Arnold Dollase, both of Colorado Mountain College, and Frank Fuller of North Texas State University. The panel described the history, goals, and effects of this $275,000 eight-state study on country schools, of which Gulliford is grant author and project director.

"Social Psychology and World Literature," by Ray McClung and Virginia Brumbach of Eastfield College, Dallas County Community College District (TX). McClung and Brumbach, through slides and commentary, discussed the development process and examples of content and teaching strategies of a team-taught course emphasizing the quality of life in the community.

"Developing Proposals for Public/Private Support," by Mary Brumbach of Brookhaven College, Dallas County Community College District (TX). Brumbach discussed the funding process, the proposal-development process, differences between public and private-funding support, corporate support options, and funding and budget-proposal formats.

"Establishing a Traveling Texas History Course for Credit," by Bill O'Neal of Panola Junior College (TX). O'Neal presented a successful innovative travel course, of which he has been in charge for two summers. He discussed both in-class work and actual travel. Students travel 2,200 miles in seven days and visit historical sites and museums which are representative of every major aspect and period of Texas history.

The conference closed with a business meeting in which a new slate of Southwestern Division officers was elected and members-at-large for the national CCHA board were approved.

Submitted by:
GWENDEL MULKEY
Tarrant County Junior College-South Campus
Fort Worth, Texas

Minutes of the Southwestern Division Business Meeting

October 24, 1981
Brookhaven College
Farmers Branch, Texas

The meeting was called to order at approximately 3:25 P.M. by the CCHA Southwestern Division Chairman, Gwendel Mulkey. Dolores Akins read the minutes

of the last meeting, which took place on October 18, 1980. The minutes were approved as read.

Mulkey outlined the procedure under which the Southwestern Division had been operating during the period of time that preceded the Constitution's having been ratified and until its provisions could be followed and put into effect. He also mentioned the names of several who had been serving on the Southwestern Division CCHA planning committee.

Jimmy Miller summarized and explained pertinent points in the proposed bylaws, copies of which had been previously distributed. He moved the adoption of the bylaws; Landon Kirchner seconded the motion, which was approved. The bylaws were adopted as printed.

Julie Hudson presented the proposed slate of officers, as follows:

Mary Alice Bird, Tulsa, Oklahoma – President
Mary Alice Brumbach, Dallas, Texas – Secretary

The officers were accepted unanimously; there were eighteen members present and voting.

Don Schmeltekopf announced the following as the nominations to the Board of Directors (National):

Arthur Cohen
Judith Eaton
Gaines Post, Jr.

The aforementioned individuals had been nominated in May by the existing Board, and it was pointed out that action by the divisions was needed. Landon Kirchner moved the election of the three nominees; Arnold Leondar seconded the motion, which carried.

Schmeltekopf proceeded to furnish information about the following four topics:

1. *Membership* had reached well over a thousand. Concern was expressed about renewals, and it was announced that there were thousands of names on hand for direct mailings from the CCHA national office.

2. A *budget* was placed at the disposal of members present and wishing to examine it. The $35,000 amount on hand and drawing interest was attributed to the Mellon Foundation support. The future raising of dues was also mentioned, with justification given from the standpoint of public relations, along with the common belief that quality is reflected by price; also expressed was the idea that the organization had to move toward becoming self-supportive.

3. Work with other *likeminded organizations* was highlighted, namely, the American Association of Community and Junior Colleges and the National Humanities Alliance.

4. The *future agenda* was described as including annual division meetings, the newsletter and journal publications, and general alertness to other needs in community and junior colleges. Other topics mentioned were those of general education in the community college, faculty exchanges, and possible institutes.

The incoming president, Mary Alice Bird, presented a golden gavel lapel pin to Gwendel Mulkey. He was also later to receive a plaque expressing thanks for his leadership. Mulkey then expressed his thanks to those who had served with him and to Don Schmeltekopf.

The meeting was adjourned.

Respectfully submitted,
DOLORES AKINS
Secretary

Proceedings of the Pacific-Western Division Meeting

Friday and Saturday, November 20-21, 1981
Airport Hilton Hotel
San Francisco, California

"The Humanities: Making Connections" provided the basis for the second meeting of the Pacific-Western Division held in San Francisco on November 20-21, 1981. Hosted by the College of San Mateo, 170 colleagues from colleges representing eight states gathered to hear and discuss the ways in which connections can and have been made with students, other disciplines, community resources, the general public, administrators, and funding sources.

During the general session which initiated the conference, Margaret Boegeman, Pacific-Western Division Chair, welcomed the conferees. The president of the Community College Humanities Association, Donald Schmeltekopf, reported that the organization is in good health, that goals have been established and many have been reached. The CCHA had sponsored an NEH-funded institute; one out of every 15 to 17 faculty members in the humanities is a member of the organization; and a total of over 600 persons has attended the regional meetings. Schmeltekopf reviewed the purposes of the annual meetings: to discuss thoughtfully and vigorously matters of concern; to provide an opportunity for humanities educators to present ideas in a relatively turf-free environment; to conduct the division's business; and to make friendships in the profession.

Highlighting the first day's activities was the banquet-address by noted author, critic, and satirist, Gore Vidal. Speaking to an audience of 216 conference participants and community members, Vidal addressed "The Decline and Rebirth of the American Republic." He stated that he saw serious flaws in our system: a one-party system in which there are two factions, Democratic and Republican; an educational system that teaches, more and more, conformity; and the prevailing belief that war is good for big business. Chronicling our history, Vidal indicated that it was time to put our house in order and suggested creating a national job bank, dismantling this "garrison state," and imposing a flat tax rate on the adjusted income of individuals and corporations.

Synopses of a representative selection of the other sessions at the meeting follow.

Cooperation between faculty and administration was discussed by representatives from North Seattle Community College (WA) and the College of San Mateo (CA). "When Life is Good," a presentation by the Washington team of Marie Rosenwasser and Elaine Travenick, focused on utilizing a "force field" analysis to identify major opposing and facilitating forces. Inhibitors to cooperation between faculty and administrators were summarized as follows: lack of trust and understanding between faculty and administrators, flaws within the organizational structure and policies of many colleges, and the nature of the humanities disciplines and those drawn to them. Important ways to increase cooperation in the humanities include open communication between faculty and administrators; creation of courses and programs that cross specialized departments; establishment of clear goals and priorities; and assuring that administrators know the classroom and curriculum.

Richard Phipps and Robert Stiff presented factors affecting cooperation between faculty and administration at the College of San Mateo. They discussed countering the effects of diminished morale, lessening energy, remoteness, decreased flexibility, lack of imagination, and deteriorating communication. Suggesting that change is an antidote and humanities an avenue, they recommended that retreats and team teaching be supported by faculty and administrators.

Speaking after Saturday's luncheon, Constance Carroll, president of Indian Valley Colleges (CA), discussed "The Stockholm Syndrome." This phenomenon is one in which hostages, after their release, identify and have empathy with their captors. Carroll proposed that we humanists have begun identifying and empathizing with elements which are holding us hostage. We should instead address the important problems we humanists face. Among the symptoms of present ills, she listed the passivity of youth; spreading social conservatism; the rise in reactionary movements; terrorism and acts of violence; suicide and alcoholism; and the growing credibility of limited nuclear war. Stressing that we humanists need coherence in what we're doing, Carroll recommended that we assert ourselves, become active in the development of general education programs that have humanities as their base, and refuse to allow our colleges to be relegated to the feeder status that some four-year institutions would prefer.

Several sessions focused on the cultural diversity of the community. Jan Craddick and Evelyn Bonner, Sheldon Jackson College (AK), presented their college's project to infuse the curriculum with intercultural content and instruction. The college sought to develop: an awareness and acceptance of diverse cultures, recognition and reduction of ethnocentrism, and a comparative cultural base for decision-making. An eighteen-month pilot project has received funding allowing faculty to develop an A.A. degree in the humanities.

Arnie C. Davidson's college, Pima Community College (AZ), serves many minorities: Native American, Mexican, Black, and Phillippino. Davidson discussed his attempts to implement a community arts program which would bring together community artists of all ethnic origins. Though this idea has not yet received the funding he has sought, Davidson hopes that the future will see the development of a facility which would support the arts activities of the various ethnic groups in his community. Also looking to the community for resources, Donald Epstein,

Clackamas Community College (OR), presented the ways in which he has been aided by senior citizens. Using a variety of examples, Epstein described how these individuals provided valuable information as guest lecturers in humanities classes and as sources for students' historical and literary research projects.

The architecture, literature, music, and art of the community provide excellent source material, reported Marsha Jewett, City College of San Francisco (CA). Using San Francisco as an example, Jewett focused on architecture. She discussed the public buildings of distinction and commented on the art works, murals, and sculptures within these buildings.

A final presentation on the use of community resources was made by Dorothy Berger, San Diego Mesa College (CA), and Polly Zanetta, Olypmic College (WA). Describing their experiences in the development of humanities lay advisory committees, each indicated the particular benefits of having a coterie of supporters in the community. They augmented their presentation with a video tape of discussions between faculty and administrators and a similar discussion between members of advisory committees established in Washington. The presentors recommended to those considering such a committee that they start with faculty and administrative support and approval; that the committee function as a working committee rather than a "rubber stamp"; and that a vocational advisory committee member be included. A pre-publication photocopy of "Advisory Committees to the Humanities" (available from ERIC Clearinghouse for Junior Colleges) was distributed to interested participants.

One session was devoted to the teaching of foreign languages. Including study in art, music, theater, and literature, the courses in Spanish taught by Paula Meyer, San Diego Mesa College (CA), offer immersion in the language and culture simultaneously. Open to both beginning and advanced students, her courses also offer the opportunity to travel to local cultural centers in San Diego. Agnes Dimitriou, UC Berkley/College of San Mateo (CA), discussed her intensive courses in Spanish. She cautioned those interested in developing such courses that they must understand the nature and needs of community college students. Intensive courses do not work if faculty fail to provide materials in accord with the specific need of their students.

Considerable interest was expressed in the relationship between humanities and occupational education as evidenced by several sessions devoted to this topic. In one such session, William Slonecker, Chemeketa Community College (OR), presented two humanities courses which had been designed for occupational students at his campus. The fact that Oregonians are interested in the sea and coast prompted Slonecker to develop humanities modules on those subjects which include myth, music, literature, and art. A second course, "Literature for the Technicians," is designed to encourage technical students to develop an appreciation for literature by showing how technology, the technician, and society are interrelated in many works of literature.

Son Le, a philosophy instructor with Mission College (CA), works with nursing students in his ethics classes. Finding that they prefer applied examples over a strictly theoretical approach, Le began using case studies involving significant moral

principles. He has discovered that by using case studies, students become aware of the complexities of situations, but at the same time become aware of the relevance of moral principles and how these can be applied.

The fusion of occupational and humanities education was also discussed by a team of faculty from Edmonds Community College (WA). Larry Heberlein, Barbara Morgridge, Richard Davis, and Mary Hale have developed one-credit, team-taught interdisciplinary workshops to serve as an introduction to the humanities for vocational students, in combination with an academically rigorous core course. They focused their attention on one such program, "Designing Yourself," which involved the elements of design in all aspects of the lives of the vocational students. Design was presented as an interdisciplinary topic in this one-day workshop, with horticulture, art, and English faculty among the presenters. The team from Edmonds suggested that these types of workshops cause special logistical and pedagogical problems. Moreover, they recommended that varying presentational strategies should be employed, and students must be involved in active modes of learning.

Kae Hutchinson, Bellevue Community College (WA), and Tanya Brunke, Tacoma Community College (WA), addressed the topic, "A Primer on Developing the Humanities in Continuing Education." The emphasis of this presentation by two continuing education directors was on successful humanities non-credit classes and activities in Washington State. They distributed to the audience, and discussed, handouts of information on courses and programs, a starter list on community resources and how to use them, and a community survey instrument under development to identify potential community and college linkages. Finally, they offered suggestions on alternatives for financing and on ideas for marketing non-credit humanities courses and activities.

Another means of reaching into the community was implemented by Michael Malloy, Kapiolani Community College (HI), through the use of radio. Less expensive in time and money than television, according to Malloy, a regular, weekly program can enrich the community, publicize the college, and aid the careers of those people the program hightlights. Kapiolani Community College has sponsored a program of interviews with individuals who are involved in the arts and humanities. Malloy outlined the process he used in developing a grant application and in arranging interviews. Among the interviewees were Maxine Hong Kingston, Vladimir Ashkenazy, Galway Kinnell, Lili Kraus, Robert Stone, and Clare Boothe Luce.

"Galileo Tonight!" a dramatic presentation of Galileo and of his ideas as they were received during his life, was performed by Michael Chriss, College of San Mateo (CA). Exhibiting the fusion of science and values, Chriss, adorned as Galileo, spoke to his modern audience to describe his conceptions of the cosmos and his reflections on their reception by the public.

The closing plenary session featured Gerald Kissler, Assistant Dean, College of Letters and Science, UCLA, who addressed the question, "Will Transfer Courses Remain Baccalaureate Equivalent?" Comparing the community college to a traffic jam in which all of the lights are green, Kissler stated that the community college's heterogeneity — once among its greatest strengths — may have become its greatest weakness. He stated that problems occur as we move from open access to universal access. "The net effect is that the liberal arts are crumbling." Kissler suggested ways in

which we could maintain vitality in our transfer programs, particularly the humanities, including the reinstatement of requirements and standards and the improvement of communication and articulation between two-year and four-year institutions. This latter should begin with a cooperative planning process to strengthen the ties between faculty and programs.

Myron Marty, acting director of the Division of Education Programs with the National Endowment for the Humanities, responded to Kissler's address by confirming the observations made. He suggested that there are basic forces at work behind the changes in community colleges, and commented on some things that must be done to respond to them. Specifically, Marty said that we must move toward establishing admission standards for degree programs; reinstitute prerequisites; develop strong liberal arts programs onto which we may graft occupational courses; and re-examine vocational education, which Marty sees as inherently narrow.

Donald Schmeltekopf, president of CCHA, chaired the business meeting at which time nominations were presented for the officers of the Pacific-Western Division and for the national Board of Directors. The division officers elected, and their terms of office, were: Polly Zanetta, president (one year); Margaret Boegemen, vice-president (one year); and Albert Acena, secretary (two years). Nominated and elected by the members to the national Board of Directors were: Arthur Cohen, president, Center for the Study of Community Colleges; Judith Eaton, president, Clark County Community College; and Gaines Post, Jr., executive director, Commission on the Humanities, and professor of history, University of Texas at Austin.

Proceedings of the Pacific-Western Division Meeting

Friday and Saturday, April 24-25, 1981
Los Angeles, California

"Renewal in the Humanities," the first conference of the Pacific-Western Division of the Community College Humanities Association, brought to Los Angeles over 100 persons from Arizona, California, Hawaii, Idaho, Nevada, and Washington. This day-and-a-half conference, hosted by El Camino College on April 24-25, 1981, featured sessions on interdisciplinary studies, funding sources, and a potpourri of lively presentations on a variety of other topics. Charles Champlin, *Los Angeles Times'* Art Editor, treated conference participants to an anecdote-filled keynote address entitled "Reflections on Film," the first evening of the conference.

In "The Humanities Must Survive," Donald Schmeltekopf, CCHA President, addressed the Saturday luncheon audience asserting that much will be lost to students and society unless the trend toward developing narrow, marketable skills is reversed, and balance restored between the liberal arts and the practical arts in community colleges. Addressing Schmeltekopf's assertion, faculty and administrators in one session described their efforts to unify the liberal arts and occupational

education (Davidson, Velez and White, Pima Community College, AZ; Baskin, Los Angeles Trade Technical College, CA).

Most of the presentations at this conference addressed the following themes: reaching new audiences through course development and revision; establishing new connections with the community; and developing stronger connections with other higher education institutions.

Several faculty discussed the ways in which they sought to generate new constituencies through course development. New single-topic courses focusing on aspects of World War II were described by Schaeffer and Erickson, Olympic College, WA, and Hatoff, Mira Costa College, CA. Sessions were devoted to new interdisciplinary courses developed by teams of faculty (Smelser, Higgins, Sweet, Baxter, and Gentry from Glendale Community College, AZ; Hoy, Saddleback Community College, CA; and Porter, College of San Mateo, CA). Several outreach activities were described. One was designed to reach people living in a variety of outlying areas (Emerd, San Jose Community College, CA); another focused on senior adults (Smith, North Seattle Community College, WA); and a third centered its attention on women (Beuttler, College of San Mateo, CA).

The establishment of new connections with the community was a topic discussed by many of the conference participants. Several sessions concentrated on the use of the community as a resource for the cultural enrichment of students. Further, the establishment of lay advisory groups to strengthen community support for the humanities was presented by representatives of campuses in which such advisory commitees had been established (Clark College, WA, and Shoreline Community College, WA) or were in the process of being instituted (San Diego Community College District, CA, and Olympic College, WA).

The process of developing stronger connections with other higher education institutions received some attention at this conference. The articulation issue was addressed by Silvers, San Francisco State College, CA. Additionally, the developing ties between community colleges in Washington — resulting from an NEH-funded project to revitalize the humanities — were described.

During the business meeting concluding the conference, the constitution of CCHA was presented and unanimously ratified. Margaret Boegeman, chair of the Pacific-Western Division, presented for the members' consideration the possible split of the division which was to be discussed at the Board of Directors meeting in May.

(Recorder's Note: Because of space limitations, the preceding represents a capsule of the spring 1981 conference. Anyone desiring a complete, unabridged copy of the proceedings should request such from the recorder.)

Submitted by:
POLLY ZANETTA
Olympic College (WA)

BULLETIN

Calendar

March 3-5, 1982	The American Association for Higher Education 1982 national conference. The theme of the conference is "Excellence, Equality, and the New Economy: What's Essential?" The featured speakers are Richard W. Lyman, president, Rockefeller Foundation, and Howard R. Rowan, R. Stanton Avery Professor of Economics and Education, Claremont Graduate School. The meeting will be held at the Washington Hilton Hotel, Washington, D.C. Contact AAHE, Suite 780, One Dupont Circle, Washington, D.C. 20036 (202-293-6440).
April 4-7, 1982	American Association of Community and Junior Colleges, 1982 convention, Stouffer's Riverfront Towers, St. Louis, Missouri. The theme of the meeting is "Opportunity with Excellence: A College and Community Partnership." For further information, contact: James White, AACJC, One Dupont Circle, Washington, D.C. 20036 (202-293-7050).
April 15-16, 1982	The Community College General Education Association, annual meeting, Dutchess Community College, Poughkeepsie, New York. The theme of the meeting is "General Education Outcomes at Two-Year Colleges: Expectations and Measures." For further information, contact: Harold Cantor, Mohawk Valley Community College, Utica, NY 13501 (315-724-7065).
October 8-9, 1982	CCHA, Central Division annual meeting, Oakton Community College, 1600 East Golf Road, Des Plaines (IL) 60016. For further information, contact: Phyllis Woloshin, Oakton Community College (312-635-1600).
October 15-16, 1982	CCHA, Eastern Division annual meeting, Philadelphia Centre Hotel, Philadelphia (PA); host, Community College of Philadelphia. Contact Beate Schulz, Community College of Baltimore, 2901 Liberty Heights Avenue, Baltimore, MD 21215 (301-396-0996).
October 21-23, 1982	CCHA, Southern Division annual meeting, Atlanta Biltmore, Atlanta (GA); hosted by Atlanta area community colleges. Contact William Biddle, Division president, Walters State Community College, Morristown, TN 37814 (614-518-2121).
October 22-24, 1982	American Association for the Advancement of the Humanities annual meeting, Washington, D.C. For further information, contact James Banner, AAAH, 918 16th Street, N.W. (Suite 601), Washington, D.C. 20006.
October 28-29, 1982	CCHA, Southwestern Division annual meeting, Williams Plaza Hotel, Tulsa (OK); host, Tulsa Junior College. For further information, contact: Amanda Blackman, Tulsa Junior College, Northeast Campus, 3727 East Apache, Tulsa, OK 74115 (918-834-5071).

November 19-20, 1982 Pacific-Western Division annual meeting, Hyatt on Union Square, San Francisco (CA); host, Indian Valley Colleges at Novato. The theme of the meeting is "Humanities: A Resurgence." Contact Polly Zanetta, Olympic College, Bremerton, WA 98310 (206-478-4866).

ANNOUNCEMENTS

STUDIES IN WRITING AND RHETORIC, *PRE/TEXT: An Interdisciplinary Journal of Rhetoric* is a new publication devoted to reconstituting rhetoric as an interdisciplinary, integrative study. By providing a forum for scholars in rhetoric, composition, and other disciplines, *PRE/TEXT* encourages exploratory discourse where authors can formulate productive questions, open to discussion their own work in progress, and develop and test new ideas.

PRE/TEXT is edited by Victor J. Vitanzo with associate editors Sharon Bassett and Samuel Ijsseling. For information write *PRE/TEXT*, Department of English, P.O. Box 19035, University of Texas at Arlington, Arlington, Texas 76019.

APPLICATION DEADLINES FOR NATIONAL ENDOWMENT FOR THE HUMANITIES GRANTS

Program	*Deadline*	*Notification*
Higher Education/ Individual Institutions		
Consultant	June 1	November
	December 1	April
	March 1	July
Pilot	October 1	April
	April 1	October
Implementation	June 1	January
Higher Education/ National-Regional	July 1	January
	January 6	July

Community College Humanities Association

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1981

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Community College Humanities Association

Membership List
1981

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Ailesworth, Al
Rappahannock Community College (VA)
Akins, Dolores C.
Tarrant County Junior College, Northwest (TX)
Alexander, John
Parkland College (IL)
Alexander, Margaret B.
Jefferson College (MO)
Allen, Charles
Jefferson Community College (KY)
Allen, Janice
Seminole Community College (FL)
Alley, Donna K.
Maplewoods College (MO)
Allingham-Dale, Muriel
Orange Coast College (CA)
Alvey, Irving
Midlands Technical College (SC)
American Experiment
Education Development Center, Inc. (MA)
Anastos, Aspasia
Mt. Wachusett Community College (MA)
Anderson, Judith
Clark Technical College (OH)
Anderson, Liz
Kirkwood Community College (IA)
Anderson, Russell
Triton College (IL)
Andrade, Luis A.
Butler County Community College (KS)
Andrews, Edgar
College of San Mateo (CA)
Andrews, Hans
Illinois Valley Community College (IL)
Anthony, John B.
Berkshire Community College (MA)
Armstrong, Anne C.
Walters State Community College (TN)
Arnold, James W.
San Bernardino Valley College (CA)
Aron, Helen
Union College (NJ)
Arts & Humanities
University of Maine (ME)
Asch, Albert J.
University of Wisconsin Center, Washington County (WI)
Ascher, Hope Schneider
Brevard Community College (FL)
Asher, Patrick
Joliet Junior College (IL)
Ashton, Thomas L.
University of Massachusetts (MA)
Askins, William
Community College of Philadelphia (PA)
Asp, Waldo
Normandale Community College (MN)
Atzenhoefer, Edward K.
Clark Technical College (OH)
Auerbach, Evaline Jones
Central Arizona College (AZ)
Aus, Rose Marie
Dawson Community College (MT)
Austin, Robert W., Jr.
Tacoma Community College (WA)
Avoy, Malcolm C.
Walters State Community College (TN)

Babcock, Rosa B.
El Centro College (TX)
Bachman, Carol
Tuntis Community College (CT)
Badner, William
Cape Cod Community College (MA)
Bagura, Anna B.
Prestonburg Community College (KY)
Bahn, Adele
CUNY Graduate Center (NY)
Bailey, Jacqueline H.
Tomlinson College (TN)
Bajek, Beth Berger
Essex County College (NJ)
Baker, Bill
Community College of Philadelphia (PA)
Baldwin, Robert E.
University of Toledo (OH)
Ballard, Ronald L.
Hagerstown Junior College (MD)
Banks, Robert G.
Virginia Western Community College (VA)
Banner, James M., Jr.
American Association for the Advancement of the Humanities (DC)
Barker, Mary T.
Cleveland State Community College (TN)
Barnes, Alice J.
Scott Community College (IA)
Bartholomew, Katherine Rankin
Bucks County Community College (PA)
Baskin, Libby Lee
Los Angeles Trade-Tech College (CA)
Bassett, Dale
Kaskaskia College (IL)
Batscha, Paul
Lincoln Land Community College (IL)
Batty, Paul W.
Parkland College (IL)
Baxter, Lee
Glendale Community College (AZ)
Bayley, Robert
Merritt College (CA)
Beal, Suzanne E.
Dundalk Community College (MD)
Beauchamp, Mary M.
Thomas Nelson Community College (VA)
Beauchamp, Richard A.
Thomas Nelson Community College (VA)
Beck, John J.
James Sprunt Technical College (NC)
Bell, George E.
Cecil Community College (MD)
Bellace, Patricia
Lord Fairfax Community College (VA)
Bellairs, Priscilla B.
Northern Essex Community College (MA)
Bellavance, Cortlandt
Atlantic Community College (NJ)

Bennett, Susan
Lane Community College (OR)
Benson, Paul
Mountain View College (TX)
Benson, Paula H.
University of Puerto Rico (PR)
Bentley, Norma E.
Cazenovia College (NY)
Berd, Malcolm
Triton College (IL)
Berger, Jeffrey
Community College of Philadelphia (PA)
Bernardi, Richard L.
Rock Valley College (IL)
Bertsch, Jeffrey C.
Florida Junior College (FL)
Bethany Lutheran College
Memorial Library (MN))
Betts, Ervin
Norwalk (CT)
Beuttler, Rose Marie
College of San Mateo (CA)
Biddle, William
Walter State Community College (TN)
Biggers, Cynthia J.
Parkland College (IL)
Bigler, Clair
University of Wisconsin Center,
Washington County (WI)
Billiar, Donald
Union College (NJ)
Billson, Barbara
Santa Monica College (CA)
Birdsell, Ken
[illegible] Community College (TX)
B[illegible]sary Alice
Tulsa Junior College (OK)
Black, Allan M.
San Juan College (NM)
Blackman, A. F.
Anderson College Library (SC)
Blackman, Amanda H.
Tulsa Junior College (OK)
Blondin, Bruce R.
Solano College (CA)
Bly, Philip M.
Normandale Community College (NM)
Bobkoff, Michael
Westchester Community College (NY)
Bodek, Evelyn
Philadelphia Community College (PA)
Boegeman, Margaret B.
Cypress College (CA)
Boghosian, Thomas P.
Atlantic Community College (NJ)
Boland, Robert M.
Berkshire Community College (MA)
Bonnell, Allen T.
Community College of Philadelphia (PA)
Boone, Bruce
Southeastern Illinois College (IL)
Bottorff, James H.
Tarrant County Junior College (TX)
Bottrell, Clyde E.
Tarrant County Junior College (TX)
Bounds, Gail
Thomas Nelson Community College (VA)
Boyer, Lawrence B.
Alpena Community College (MI)
Brady, Mary
Orange Coast College (CA)
Branda, Robert
Rock Valley College (IL)
Breed, Loree
Longview Community College (MO)
Breitwieser, Dianne
St. Louis Community College at Meramec (MO)
Bretcko, Barbara
Somerset County College (NJ)
Brewer, Samual A.
College of the Redwoods (CA)
Brindell, Kathleen
Chaffey College (CA)
Britt, John C.
Lee College (TX)
Brod, Richard
Modern Language Association (NY)
Broer, Paul
New York City Technical College (NY)
Brofman, Margaret H.
Montgomery College (MD)
Brosi, David W.
Danville Area Community College (IL)
Brown, James L.
Kansas City Community College (KS)
Brown, Joanne
Des Moines Area Community College (IA)
Browne, Gerald D.
Kauai Community College (HI)
Brucks, Sr. M. Luanna
St. Mary's Junior College (MO)
Brumbach, Virginia
Eastfield College (TX)
Brumbach, Mary Alice
Brookhaven College (TX)
Brunet, David
University of Wisconsin – Fox Valley (WI)
Bryan, Thomas L.
Alvin Community College (TX)
Bryant, Glenna
Merritt College (CA)
Buchholtz, Curt
Arapahoe Community College (CO)
Buckalew, Charles
Lorain County Community College (OH)
Buettler, Rose Marie
College of San Mateo (CA)
Budrovich, Barbara
Feather River College (CA)
Buhr, Majorie
Miami-Dade Community College (FL)
Buice, Joe C.
Odessa College (TX)
Buker, Alden
Manchester Community College (CT)
Bullis, James H.
Mineral Area College (MO)
Bullock, Richard D.
Bucks County Community College (PA)

Bungay, Ellen C.
Anne Arundel Community College (MD)
Burchinal, Kenneth H.
Coffeyville Community College (KS)
Burger, Jeffrey
Community College of Philadelphia (PA)
Burgos-Sasscer, Ruth
Aguadilla Regional College (PR)
Burke, Bobbye J.
Community College of Philadelphia (PA)
Burke, Robert P.
Joliet Junior College (IL)
Burks, Thompson
University College of Cincinnati (OH)
Burow, Dietrich K.
South Central Community College (CT)
Burr, Marianne
Miami-Dade Community College (FL)
Buscemi, Santi V.
Middlesex County College (NJ)
Butler, H. Scott
Newport News (VA)
Bynum, Terrell Ward
Dutchess Community College (NY)
Byrum, Naomi
Tyler Junior College (TX)
Byrum, C. Stephen
Chattanooga State Community College (TN)

Cade, Edward W.
Parkland College (IL)
Cadigan, John F., Jr.
Erie Community College (NY)
Caluori, Mario
Berkshire Community College (MA)
Camizzi, Francis
Kirkwood Community College (IA)
Campbell, James
C. S. Mott Community College (MI)
Campbell, Lois
Des Moines Area Community College (IA)
Canney, Daniel J.
Cuesta College (CA)
Cantor, Harold
Mohawk Valley Community College (NY)
Carandang, Amado I.
Eastfield College (TX)
Cardwell, John
Parkland College (IL)
Carey, Robert G.
Montgomery College (MD)
Carlson, Charles R.
Bakersfield College (CA)
Carpenter, Lucas
Suffolk County Community College (NY)
Carter, Allen
College of DuPage (IL)
Carter, Dorothy L.
Randolph Technical College (NC)
Carter, Eltse B.
Northern Virginia Community College (VA)
Casali, Patrick V.
Oakton College (IL)
Caskey, David H.
Rock Valley College (IL)
Castillo, Henry
Temple Junior College (TX)
Castillo, Jose, Jr.
Alvin Community College (TX)
Castro, Rafael Montero
Colegio Regional-U.P.R.-Ponce (PR)
Cavaioli, Frank J.
SUNY Farmingdale (NY)
Chaffee, John
LaGuardia Community College (NY)
Chaney, L. Dwight
Paris Junior College (TX)
Chang, Betty
Kalamazoo Valley Community College (MI)
Chapin, Herman
Macomb County Community College (MI)
Chase, Sister Consuela
Mallinckrodt College (IL)
Chausow, Hymen M.
City College of Chicago (IL)
Chernowski, George
Trocaire College (NY)
Chilla, Benigna
Berkshire Community College (MA)
Chriss, Michael
College of San Mateo (CA)
Christenson, John P.
Contra Cost College (CA)
Citron, H.
County College of Morris (NJ)
Ciummo, Joseph A.
Community College of Allegheny County (PA)
Clark, David L.
Prairie State College (IL)
Clark, Jacquelyn W.
Jefferson Community College (KY)
Clark, Judith
University of Wisconsin Center, Washington County (WI)
Claxton, Evelyn E.
Rend Lake College (IL)
Cleek, John E.
Johnson County Community College (KS)
Cloutier, Arthur C.
Manchester Community College (CT)
Cohen, Arthur M.
Center for the Study of Community Colleges (CA)
Colburn, George A.
University of California, San Diego (CA)
Coleman, Robert
Palomar College (CA)
Collien, William
Triton College (IL)
Collinson, John
University of New Haven (CT)
Colston, Glenn M.
Randolph Technical College (NC)
Connell, Thomas P.
Ocean County College (NJ)
Connolly, John
Dutchess Community College (NY)
Consol, Fred
Butte College (CA)

Cook, Nancy W.
Highland Park (IL)
Coomber, David
Shelby Community College (TN)
Cooper, James G.
South Plains College (TX)
Cooper, M. Thomas
Monroe Community College (NY)
Corby, William
Berkshire Community College (MA)
Cornelius, Erwin
McHenry County College (IL)
Cornelius, Janet
Danville Area Community College (IL)
Cosgrove, Allen
Somerset County College (NJ)
Coty, Jim
Mott Community College (MI)
Cox, Ruth R.
Scottsdale Community College (AZ)
Craft, Carolyn R.
Jefferson Technical College (OH)
Craft, Commodore, Jr.
Thornton Community College (IL)
Craft, Dale L.
Westmoreland County Community College (PA)
Crane, Jean Y.
Tarrant County Junior College,
South Campus (TX)
Crask, Rose Marie
Jefferson Community College (KY)
Crawford, Douglas
Edison State Community College (OH)
Crawford, Joan B.
Garrett Community College (MD)
Crawford, Sheri
West Valley College (CA)
Crone, Robert W.
Garrett Community College (MD)
Cronk, George
Bergen Community College (NJ)
Crow, Herman
Tarrant County Junior College,
Northeast (TX)
Cruickshank, Ian
St. Louis Community College (MO)
Crymes, Patrick
Western Nevada Community College (NV)
Cudney, Charles H.
Walla Walla Community College (WA)
Culver, C. D.
Jackson State Community College (TN)
Cunningham, Alan
Johnson County Community College (KS)
Cunningham Ruiz, Carol
Bakersfield College (CA)
Curry, Bea
Columbia State Community College (TN)
Cushman, Julie A.
Olympia Technical Community
College (WA)
Cuvillier, Paulette
Broward Community College (FL)

Dabelko, Elaine
Hocking Technical College (OH)
Dallas, Jo
Community College of Allegheny County (PA)
Damerow, Harold
Union College (NJ)
Danella, Rose D.
Mohawk Valley Community College (NY)
Danieli, Fidel
Los Angeles Valley College (CA)
Daube, Jonathan M.
Berkshire Community College (MA)
Davidsen, Deloy
Marshalltown Community College (IA)
Davidson, Arnie
Pima Community College (AZ)
Davidson, Mary E.
Cedar Valley College (TX)
Davis, Barbara C.
Southern West Virginia Community
College (WV)
Davis, Charles W.
DeKalb Community College (GA)
Davis, Elwood E., Jr.
Tidewater Community College (VA)
Davis, Jo
Parkland College (IL)
Davis, Tom
Ulster County Community College (NY)
Davis, Williabel
Richard Bland College (VA)
Dawson, William J., Jr.
New River Community College (VA)
Day, Marjorie
Everett Community College (WA)
Dean of Arts and Sciences
Pikes Peak Community College (CO)
Dean of Arts and Sciences
San Diego Miramar College (CA)
Deane, Frank
Berkshire Community College (MA)
Deans, John
Jefferson Community College (NY)
Decker, Carmen
Cypress College (CA)
Dees, Robert V.
Irvine (CA)
DeFeo Kitto, Gloria
The University of Michigan-Flint (MI)
DeFever, Susanna
St. Clair Community College (MI)
DeFroscia, P. David
Bangor Community College (ME)
DeGrado, Francis
Triton College (IL)
Dehart, A. Robert
De Anza College (CA)
Delaney, George
Skagit Valley College (WA)
DeLeers, Vincent
Edmonds Community College (WA)
De Leon, Fidel
El Paso Community College (TX)
DeLorenzo, Dominick D.
Union College (NJ)

Delugach, Phyllis
Triton College (IL)
DeLuque, Kathy Harmon
Meridian Junior College (MS)
Dempster, Antonia
Genesee Community College (NY)
Dennis, Sherry
Jefferson Community College (NY)
Desmond, Morgan
SUNY at Cobleskill (NY)
Devenditttis, Paul J.
Nassau Community College (NY)
Dewes, Karen Ray
James Sprunt Technical College (NC)
Dickason, Katherine
Short Hills (NJ)
Dickenson, Russell L.
Hutchinson Community College (KS)
Dickson, Cheryl
Minnesota Humanities Commission (MN)
Dickson, Mary Jane
Tarrant County Junior College (TX)
Diemond, Joel
Dutchess Community College (NY)
Dill, Anne Holden
Gadsden State Junior College (AL)
Dillard, Georgia
Phoenix College (AZ)
Dillinger, Edward L.
Tarrant County Junior College, NE (TX)
Dobkins, Betty Brooke
Tulsa Junior College (OK)
Dolan, Patrick T.
Arapahoe Community College (CO)
Domeraski, Regina
Seton Hall University (NJ)
Donahue, Linda
Mattatuck Community College (CT)
Donnelly, Brian
Central Ohio Technical College (OH)
Donoghue, John
New York City Technical College (NY)
Doran, Carter
Mt. San Antonio College (CA)
Doran, David S.
Jefferson Community College (KY)
Doran, James P.
Ocean County College (NJ)
Douglas, Bernadette
Ferguson (MO)
Douglas, Robert
Anchorage Community College (AK)
Dover, Nancy
Westark Community College (AR)
Dowdy, Billy V.
McLennan Community College (TX)
Doyle, Daniel J.
Williamsport Area Community College (PA)
Doyle, Raymond G.
Columbia-Greene Community College (NY)
Drabeck, Bernard A.
Greenfield Community College (MA)
Drees, Dedree A.
Catonsville Community College (MD)
Dreger, Sister Irma
Mallinckrodt College (IL)
Dreher, Debora
Jacksonville (FL)
Drewek, Paula A.
Macomb City Community College (MI)
Driver, Margarete
Middlesex County College (NJ)
DuBois, Barbara R.
University of New Mexico-Los Alamo (NM)
Dudash, Robert
Lorain County Community College (OH)
Dudgeon, Jean
Elizabethtown Community College (KY)
Duffy, Shirley
Essex (MA)
Dumbleton, Duane
Florida Junior College at Jacksonville (FL)
Durst, A. Dean
Rock Valley College (IL)
Duszynski, Timothy J.
Montgomery College (MD)
Duval, Joan E.
Office of Postsecondary Education (DC)
Dwyer, Doris D.
Western Nevada Community College (NV)
Dykes, Donna
Cumberland College (TN)
Dziech, Billie Wright
University of Cincinnati (OH)

Eagle, Anita
Princeton University (NJ)
Earley, Kathy
Middlesex County College (NJ)
Eason, Douglas O.
Columbia State Community College (TN)
Eaton, Judith S.
Clark County Community College (NV)
Ebersole, Jay F.
Harrisburg Area Community College (PA)
Echaniz, Maria
Monroe Community College (NY)
Eckelberg, Cyril
Clinton Community College (IA)
Edelstein, Eileen
North Shore Community College (MA)
Edmonds, Dale
Portland Community College (OR)
Edmondson, Vernon R.
New Mexico Military Institute (NM)
Edmundson, Georgia
Delta College (MI)
Edwards, Paul
Fairmont State College (WV)
Egan, Mary
Elizabeth Seton College (NY)
Egasse, Jeanne
Saddleback College (CA)
Eichmeier, H. "Chris"
Clinton Community College (IA)
Eisenberg, Diane U.
National Consortium for Public Policy Education (DC)

Elchert, Carole
Terra Technical College (OH)
Ellefson, Randy
Bethany Lutheran College (MN)
Elliot, Robert
Hudson County Community College (NJ)
Ellis, Helen E.
Greenfield Community College (MA)
Ellis, W. P.
Essex Community College (MD)
Emond, Louis
Dean Junior College (MA)
England, Carter
Rockland Community College (NY)
Engler, Barbara
Union College (NJ)
English Department
Leonard Hall (PA)
Epstein, Donald B.
Clackamas Community College (OR)
Ericksen, Bob
Olympic College (WA)
Erickson, Melvin A.
Clinton Community College (IA)
Erlanson, David
Richland Community College (IL)
Eskridge, John C.
Community College of Allegheny County (PA)
Essen, James R.
Macomb County Community College (MI)
Etheredge, Cuyler
Tarrant County Junior College, Northeast (TX)
Etheredge, Forest D.
Waubonsee Community College (IL)
Ewing, Dessa
Delaware County Community College (PA)

Fairchild, Diane M.
City College of San Francisco (CA)
Farris, Julian E.
Florida Junior College (FL)
Fedor, Joan
Highline College (WA)
Fenlon, Katherine F.
Jefferson Community College (NY)
Ferrante, John C.
Community College of Allegheny County (PA)
Fergusson, Dianne S.
Midlands Technical College (SC)
Ferrance, Francis J.
Victor Valley College (CA)
Field, Crystal M.
Penn Valley Community College (MO)
Fife, E. Thomas
James Sprunt Technical College (NC)
Fink, Paul F.
Moorpark College (CA)
Finkelstein, Bonnie B.
Montgomery County Community College (PA)
Finkelston, Ted
St. Louis Community College - Florissant Valley (MO)
Fishbein, Elizabeth
Miami-Dade Community College (FL)
Fisher, Ijourie
Miami-Dade Community College (FL)
Fisher, Janet C.
Stark Technical College (OH)
Fisher, Nancy M.
Roane State Community College (TN)
Fishinger, Sondra
Union County Technical Institute (NJ)
Fitzgerald, Richard F.
Florida Keys Community College (FL)
Flanigan, Lloyd
Piedmont Virginia Community College (VA)
Flax, Stanley
Community College of Baltimore (MD)
Fletcher, Paul F.
Bristol Community College (MA)
Flint, Martha
Housatonic Community College (CT)
Floyd, Carolyn L.
Kodiak Community College (AK)
Flynn, Elizabeth Ann
Chabot College (CA)
Foote, Jim
Red Deer College (Canada)
Forbman, Evelyn
Greater Hartford Community College (CT)
Ford, Richard Charles
Muskegon Community College (MI)
Forman, Edward H.
Community College of Philadelphia (PA)
Forte, Leslie
Northern Virginia Community College (VA)
Foster, Jeannine C.
St. Philip's College (TX)
Frank, Robert L.
McHenry County College (IL)
Franklin, Phyllis
Association of Department of English (NY)
Franks, Jerry
Texas Southmost College (TX)
Frasure, Carl
Anchorage Community College (AK)
Frayne, Eva
Parkland College (IL)
Freda, Adolph F.
West Orange (NJ)
Freeman, Wynora W.
Tuscaloosa (AL)
Frerichs, Sister Edwin
Mallinckrodt College (IL)
Friedman, Enid
Essex County College (NJ)
Friedwald, Marion
New York City Technical College (NY)
Friel, James P.
State University of New York at Farmingdale (NY)
Fry, Lee
Kirkwood Community College (IA)

Gannon, Craig A.
Central College (KS)
Gannon, Philip J.
Lansing Community College (MI)
Ganz, Diane S.
Montgomery College (MD)
Gardenhire, Doris
Henderson County Junior College (TX)
Gardner, Thomas P.
Southeastern Community College (IA)
Gasarch, Pearl
New York City Technical College (NY)
Gaskey, Norma L.
Jefferson Community College (KY)
Gass, Joanne
Saddleback College (CA)
Gates, Allen
Clark College (WA)
Geddes, Patricia
Cypress College (CA)
Gellman, Lola B.
Queensborough Community College (NY)
Gentry, Robert B.
Florida Junior College (FL)
Gerson, Jessica
Dutchess Community College (NY)
Gibbs, Sandy
Triton College (IL)
Gill, Patricia
Denmark Technical College (SC)
Gill, Thomas S.
Chemeketa Community College (OR)
Gilroy, Vivienne
Union College (NJ)
Gist, Pamela
Cedar Valley College (TX)
Glatt, Robert
Sullivan County Community College (NY)
Glick, Ervie L.
Hesston College (KS)
Gluckstadt, Ilse
College of San Mateo (CA)
Goering, Mary Alice
Andover College (ME)
Golda, Edward
Union College (NJ)
Goldenberg, Myrna
Montgomery College (MD)
Goldsberry, Max R.
Garden City Community College (KS)
Gollattschek, James
Valencia Community College (FL)
Gong, Michael
Triton College (IL)
Good, Fran
Longview Community College (MO)
Goodell, Alan
Mt. Hood Community College (OR)
Goodman, William R.
Central Virginia Community College (VA)
Gordon, Martha
Tarrant County Junior College (TX)
Gorecki, John E.
Albany Junior College (GA)
Gottschalk, Jewell-Ann
Peidmont Virginia Community College (VA)
Gould, Clinton A.
Community College of Philadelphia (PA)
Grable, Laurence
Florissant Valley Community College (MO)
Grace, David
Lasell Junior College (MA)
Graddick, Jan
Sheldon Jackson College (AK)
Grassholz, Gene
Miami-Dade Community College, North (FL)
Gray, Robert
College of DuPage (IL)
Grecco, Marguerita J.
LaGuardia Community College (NY)
Green, Andrea
Union College (NJ)
Gregory, Conway
Chesapeake College (MD)
Gribbon, Roberta R.
Chesapeake College (MD)
Griffin, James W.
Chaffey Community College (CA)
Grimes, M. Katherine
Western Piedmont Community College (NC(
Groman, George L.
LaGuardia Community College (NY)
Grosz, Karen S.
Santa Monica College (CA)
Groves, Cecil
Austin Community College (TX)
Grudin, Peter
Berkshire Community College (MA)
Gruen, Elizabeth
Union College (NJ)
Gulliford, Andrew
Colorado Mountain College (CO)
Gustafson, R. David
Rock Valley College (IL)

Haddad, Margaret
Maricopa Community College (AZ)
Hake, Jon
St. Louis Community College (MO)
Hale, Helena
Santa Barbara City College (CA)
Haley, Roger M.
New Mexico State University at Alamogordo (NM)
Hall, Doug
Kirkwood Community College (IA)
Hall, James R.
Edmonds Community College (WA)
Hall, Terry A.
Alpena Community College (MI)
Hallisey, Joan F.
Aquinas Junior College (MA)
Halper, Frederick
Essex County College (NJ)
Hamilton, Cheryl
Tarrant County Junior College, Northeast (TX)

Hamm, Russell E.
College of Lake County (IL)
Hampton, Henry L.
Fullerton College (CA)
Hann, Bruce
Des Moines Area Community College (IA)
Hanna, Paul S.
Northern Nevada Community College (NV)
Hanningsmeier, Barbara Jo
Des Moines Area Community College (IA)
Hansen, Britta D.
Lane Community College (OR)
Hansen, Desna Wallin
Lincoln Land Community College (IL)
Haracz, Paul
Triton College (IL)
Harblin, Thomas D.
Paul Smith's College (NY)
Hardy, Michael D.
Community College of Philadelphia (PA)
Hardy, Tom
North Virginia Community College (VA)
Harker, Patricia
Rock Valley College (IL)
Harman, William C.
Delta College (MI)
Harney, James M.
Eastern New Mexico University (NM)
Harris, Sally
Villa Julie College (MD)
Harris, Sandra H.
Tidewater Community College (WA)
Harrison, Joseph C.
Jackson State Community College (TN)
Harrison, Sydney M.
Edison Community College (FL)
Harrold, Valerie
Delta College (MI)
Hart, Trusten A.
Mt. Hood Community College (OR)
Hartsfield, Mariella
Bainbridge Junior College (GA)
Harvey, Dale
Flathead Valley Community College (MT)
Harwood, William T.
Dutchess Community College (NY)
Hasenmueller, Robert
Lorain County Community College (OH)
Hatoff, Julie
Mira Costa College (CA)
Hawkins, Raymond M.
Tarrant County Junior College (TX)
Hawley, Adrienne P.
Union College (NJ)
Hazen, Leon
Neosho County Community College (KS)
Haznedl, Ronald G.
McHenry County College (IL)
Heberlein, Larry
Edmonds Community College (WA)
Hecker, David
Olympic College (WA)
Hemdahl-Owen, Ann
Jefferson Community College (KY)
Henderson, John
Scottsdale Community College (AZ)
Heneghan, Michael
North Virginia Community College (VA)
Herian, Roger
Madison Area Technical College (WI)
Herman, Paul
Fraser Valley College (Canada)
Hernan, John J.
Montgomery County Community College (PA)
Herold, Donald L.
Berkshire Community College (MA)
Hert, Ron S.
Mountain View College (TX)
Herzog, Robert H.
Monroe Community College (NY)
Herzstein, Leonard E.
Skyline College (CA)
Heidemann, Robert E.
John Tyler Community College (VA)
Hibdon, Nila
Maplewoods Community College (MO)
Higgins, Donald
Glendale Community College (AZ)
Hill, Joan
Florida Junior College (FL)
Hils, Ralph J.
Atlanta Junior College (GA)
Hinebeck, Steven
Sue Bennet College (KY)
Hines, Mary E.
Catonsville Community College (MD)
Hinde, David W.
Rock Valley College (IL)
Hodgden, Betty
Shawnee State Community College (OH)
Hoffman, Robert
Piedmont Technical College (SC)
Hoffner, Dorothea R.
Union College (NJ)
Hogan, Lawrence D.
Union College (NJ)
Hollis, Edna S.
Lewis and Clark Community College (IL)
Horowitz, Daniel
Scripps College (CA)
Horvath, Ronald J.
Jefferson Community College (KY)
Hoshaw, Lloyd
Rock Valley College (IL)
House, David B.
University of Southern California (CA)
Howard, Judith Jeffrey
American Association of Community and Junior Colleges (DC)
Howard, Larry
Los Medanos College (PA)
Hoy, Nancy Jo
Saddleback College (CA)
Hoyle, Carolyn
College Station (TX)
Hubbell, Sylvia
Cerritos College (CA)

Hubbs, Janet B.
Ocean County College (NJ)
Hucker, Donald
Cypress College (CA)
Hudson, Julie
Community College of Denver (CO)
Hulet, Russ
Fort Steilacoom Community College (WA)
Humanities Chairperson
Somerset County College (NJ)
Humanities Division
Phoenix Community College (AZ)
Hume, Nancy G.
Essex Community College (MD)
Hummel, Joseph W.
Community College of Philadelphia (PA)
Humphreys, David M.
Cayahoga Community College (OH)
Hungate, Mary G.
Columbia Basin Community College (WA)
Hunt, David
Triton College (IL)
Hunt, Linda
Hocking Technical College (OH)
Hunter, Jean
Essex Community College (MD)
Hunter, Jerome
Santa Ana College (CA)
Hyde, Margaret
Evergreen Valley College (CA)

Illert, Paul
St. Louis Community College (MO)
Innes, Murray, III
Blue Mountain Community College (OR)
Ireland, Michael R.
Dawson Community College (MT)
Irelen, Harvey S.
Oakton Community College (IL)
Irwin, Millard
Cabrillo College (CA)

Jacinto, Jose S.
Mt. San Antonio College (CA)
Jacob, Greg
Umpqua Community College (OR)
Jacot, Robert E.
Triton College (IL)
Jalbert, Emile
Berkshire Community College (MA)
Jallings, Elizabeth F.
Madison Area Technical College (WI)
Janke, Frederick H.
Tompkins-Cortland Community College (NY)
Jeffer, Marsha
Cypress College (CA)
Jellema, Leonard
Moraine Valley Community College (IL)
Jennings, Ben H.
Virginia Highlands Community College (VA)
Jennings, Merry J.
Virginia Highlands Community College (VA)
Jernigan, Judith B.
Orange Coast College (CA)

Jewett, Marsha Z.
City College of San Francisco (CA)
Johnson, Ben
Southern Arkansas University (AR)
Johnson, Gloria Dunn
Broward Community College (FL)
Johnson, Lawrence, Jr.
Union College (NJ)
Johnson, Rachel R.
Tarrant County Junior College (TX)
Jones, Evaline
Central Arizona College, Aravaipa Campus (AZ)
Jones, Jeanette H.
Alexander City State Jr. College (AL)
Jones, Jere
Somerset County College (NJ)
Jones, M. Jean
Columbia State Community College (TN)
Jones, Renee R.
Delta College (MI)
Jones, Wallace
Rock Valley College (IL)
Joy, Carla M.
Community College of Denver (CO)
Joyce, Rev. Raymond
St. Gregory's College (OK)

Kacher, Russel
Anne Arundel Community College (MD)
Kalfus, Richard
St. Louis Community College at Meramec (MO)
Kamber, Matild
Columbia College (CA)
Kasachkoff, Tziporah
Borough of Manhattan Community College (NY)
Kataoka, Sara J.
Berkshire Community College (MA)
Kaufman, Suzanne
Rock Valley College (IL)
Kehoe, Thomas J.
Union College (NJ)
Kekke, Rhonda
Kirkwood Community College (IA)
Kelly, Cecelia L.
Schoolcraft College (MI)
Kelly, J. Terence
Miami-Dade Community College (FL)
Kenny, Aiden J.
Passaic County Community College (NJ)
Kennedy, Alan V.
Berkshire Community College (MA)
Kenny, John C.
Middlesex County College (NJ)
Kern, Will
Tarrant County Junior College, South Campus (TX)
Kerwin, Mike
Piedmont Technical College (NC)
Keys, E. J.
Canada College (CA)
Kibler, Nancy S.
Austin Community College (TX)

Kickels, Mary Kay
Triton College (IL)
Kido, Janice K.
Hawaii Community College (HI)
Kies, Edward J.
College of DuPage (IL)
Kievitt, Frank D.
Bergen Community College (NJ)
Kimball, Robert N.
Gogebic Community College (MI)
Kime, Benna Kay
Jackson State Community College (TN)
Kingsbury, Leslie
Rock Valley College (IL)
Kinsella, Paul
Jefferson Community College (KY)
Kinsley, David
Mars Hill College (NC)
Kirchner, Landon C.
Johnson County Community College (KS)
Kissh, Martha Barolin
Jamesburg (NJ)
Kleinmann, Bette
Tarrant County Junior College, South Campus (TX)
Kleinmann, Richard
Angelina College (TX)
Knack, June
Phoenix College (AZ)
Knight, John H.
Illinois Valley Community College (IL)
Knisley, David
Mars Hill College (NC)
Koenig, Diane
Columbia-Greene Community College (NY)
Kolb, Alfred
Quinsigamond Community College (MA)
Kolsky, Jim
Western Nevada Community College (NV)
Kopcho, Ronald J.
Mercer County Community College (NJ)
Krahn, Albert E.
Milwaukee Area Technical College (WI)
Kredenbohm, William P. (Mrs.)
Hagerstown Junior College (MD)
Kreuzberger, Margaret M.
Mid-Plains Community College (NE)
Krieger, William C.
Fort Steilacoom Community College (WA)
Kristofco, John P.
Clark Technical College (OH)
Krol, Sr. Clarice
Triton College (IL)
Kudless, Joseph
Somerset County College (NJ)
Kukura, Philip
Bunker Hill Community College (MA)
Kurki, Allan W.
Johnson County Community College (KS)
Kurtzman, Mary
McHenry County College (IL)

Ladd, Magdalena
Clackamas Community College (OR)
Ladner, Benjamin
National Humanities Faculty, Inc. (MA)
La Fever, Harry L.
Delaware County Community College (PA)
Lahti, Glenn
Macomb County Community College (MI)
Lamadrid, Enrique R.
Northern New Mexico Community College (NM)
Lamont, Herbert B.
West Los Angeles College (CA)
Lane, George
Lasell Junior College (MA)
LaPaglia, Nancy
Danley College (IL)
La Pierre, Charles M.
Jefferson Community College (NY)
Lapp, Rudolph M.
College of San Mateo (CA)
Larimer, Daniel M.
Northhampton County Area Community College (PA)
Lauer, Helen
La Guardia Community College (NY)
La Vigne, Harold
Western Nevada Community College (NV)
LaVista, Daniel J.
Lorain County Community College (OH)
Lavrakas, Lefteris
Costa Mesa (CA)
Lawrence, Robert
Jefferson Community College (KY)
Le, Son Minh
Mission College (CA)
Leary, Mary Jane
Kirkwood Community College (IA)
Le Blanc, Elizabeth
Oakton Community College (IL)
Lederer, Norman
Lower Columbia College (WA)
Le Duc, Ernest
College of DuPage (IL)
Lee, Frederick S.
Community College of Baltimore (MD)
Lee, Priscilla
College of San Mateo (CA)
Leistra, Ronald M.
Portland Community College (OR)
Lenarcic, Faye
Herkimer County Community College (NY)
Leonard, Frances
Texas Humanities Resource Center (TX)
Leondar, Arnold
Tarrant County Junior College, Northeast (TX)
Leptak, Jeffrey
Edison State Community College (OH)
Levee, David M.
Broome Community College (NY)
Levering, Jacqueline
Long Beach City College (CA)
Levin, Robert L.
North County Community College (NY)

Levine, Stanley M.
Los Angeles Mission College (CA)
Levis, R. C.
Pasadena City College (CA)
Levy, Edward R.
Westark Community College (AR)
Lew, Tom
El Camino College (CA)
Lewis, Marshall
Wayne Community College (NC)
Lewis, Mattie L.
Parkland College (IL)
Leyson, Lis
Fullerton College (CA)
Librizzi, Theresa A.
Berkshire Community College (MA)
Licciardolo, Rita
Cedar Grove (NJ)
Liggins, Georgia
Delta College (MI)
Light, Fred
Cypress College (CA)
Lindblad, Karin
Community College of Philadelphia (PA)
Lipkis, Joyce
Santa Monica College (CA)
Lippert, Nancy
Socttsdale Community College (AZ)
Logan, Georgia S.
De Anza College (CA)
Logue, James E.
Williamsport Area Community College (PA)
Loland, Vern
Green River Community College (WA)
Long, Larry W.
New River Community College (VA)
Loomis, Patricia A.
Jefferson College (MO)
Loprieno, John
Triton College (IL)
Lorenzi, Paul
Somerset County College (NJ)
Loss, Bonnie
Yavapai College (AZ)
Lostracco, Joe
Austin Community College (TX)
Love, Floriece C.
Edison Community College (FL)
Lovas, John C.
De Anza College (CA)
Low, John
Dundalk Community College (MD)
Low, Virginia B.
Greenfield Community College (MA)
Loyselle, Anievette
Colegio Universitario Metro (PR)
Lozano, William A.
Johnson County Community College (KS)
Lroia, Win B.
J. Sargeant Reynolds Community College (VA)
Lucarelli, John
Community College Allegheny County (PA)
Luce, Henry
Brookdale Community College (NJ)
Lukenbill, Jeffrey D.
Miami-Dade Community College (FL)
Lyda, Hap
Tarrant County Junior College, South Campus (TX)
Lynch, Daniel J.
LaGuardia Community College (NY)
Lynch, Judith
Bergen Community College (NJ)
Lyons, Mary D.
Tarrant County Community College, South Campus (TX)

Maceri, Domenico
Allan Hancock College (CA)
MacEvoy, Diane
Essex County College (NJ)
Macheski, Cecilia
LaGuardia Community College (NY)
MacKay Library
Union College (NJ)
Mader, Eva R.
North Seattle Community College (WA)
Madrigal, Dennis
Puerto Rico Junior College (PR)
Madzy, Leonard
Berkshire Community College (MA)
Mael, Phyllis
Pasadena City College (CA)
Maffey, Constant O.
Cranford (NJ)
Mahan,Charles
Chattanooga State Technical Community College (TN)
Mallonee, Helen
Manatee Junior College (FL)
Mantilla, Sylvia
Green River Community College (MA)
Maquire, Peter
County College of Morris (NJ)
Marafino, Elizabeth A.
Tunxis Community College (CT)
Marcus, Anne
Edison Community College (FL)
Marechal-Trudel, Michele
Borough of Manhattan Community College (NY)
Mariseeau, Kenneth G.
Mt. Wachusett Community College (MA)
Markoff, Robert A.
Union College (NJ)
Marlow, Margaret A.
Lewis and Clark Community College (IL)
Marohn, John
Niagara County Community College (NY)
Maronde, Doreen
Kirkwood Community College (IA)
Marrero, Orlando R.
Inter American University of PR (PR)
Marsh, Joseph
Hudson Valley Community College (NY)
Marshall, Cynthia
Skyline Community College (CA)
Martin, Diane Biggerstaff
Eastfield College (TX)

Martin, F. David
Bucknell University (PA)
Martinez, Juan Antonio
Miami (FL)
Marty, Myron
National Endowment for the Humanities (DC)
Marvin, Edyth Skinner
County College of Morris (NJ)
Marx, Barbara Spencer
Northern Virginia Community College (VA)
Mason, Nancy
Franklin High School (NJ)
Matheson, Kenneth C.
Lasell Junior College (MA)
Mattei, Carlos Ramos
University of Puerto Rico (PR)
Matthews, Mary F.
Illinois Central College (IL)
Mauzy, Nancy
Claremore College (OR)
Mayer, Elsie F.
Henry Ford Community College (MI)
Maxymuie, Walter
Ocean County College (NJ)
McAlpine, Bill
Marshalltown Community College (IA)
McAndrew, Donald
Trocaire College (NY)
McArdle, Ellen C. Nugent
Somerset County College (NJ)
McCadden, Joseph F.
Burlington County College (NJ)
McCauley, Barbara
Macon Junior College (GA)
McClanahan, Carole E.
Danville Community College (VA)
McCombs, Carol
Tri-County Technical College (SC)
McCommon, Alex W.
Moberly Jr. College (MO)
McCracken, Timothy E.
Union College (NJ)
McCray, Susan S.
Jefferson Community College (KY)
McDade, Donald
Andover College (ME)
McDonald, Susan W.
St. Louis Community College at Meramec (MO)
McGeach, Robert
Northern New Mexico Community College (NM)
McGinnis, Lee Roy
Triton College (IL)
McGlockin, Gary
Bellevue Community College (WA)
McGlynn, Angela P.
Mercer County Community College (NJ)
McGrath, Dennis
Community College of Philadelphia (PA)
McKay, Kathryn
Kirkwood Community College (IA)
McKinley, Bud
Somerset County College (NJ)
McKinney, Daphne
New York Community College (NY)
McLaren, Theda Babcock
University of Wisconsin-Fox Valley (WI)
McLester-Greenfield, Owana
Des Moines area Community College (IA)
McLevie, Elaine M.
Grossmont College (CA)
McNamara, Sr. Patricia Rae
St. Catharine Junior College (KY)
McNeer, Anne B.
Polk Community College (FL)
McWhirt, Mary Carol
Sinclair Community College (OH)
Meeks, Joyce D.
Frederick Community College (MD)
Megginson, W. H.
Garland County Community College (AR)
Meier, Dan
El Camino College (CA)
Meils, Michael J.
El Paso Community College (TX)
Meixner, Ruth
Montgomery College (MD)
Mellert, Robert B.
Brookdale Community College (NJ)
Meltzer, Sharon B.
Chicago City-Wide College (IL)
Merrill, Louise W.
Lurleen B. Wallace State Junior College (AL)
Mertz, Geraldine
Green River Community College (WA)
Meservey, Sabra F.
Dutchess Community College (NY)
Meyer, A. C.
St. Louis Community College - Florissant Valley (MO)
Meyer, Paula L.
Mesa College (CA)
Meyers, Gerald E.
City University of New York, Graduate School (NY)
Meyers, Reney
Middlesex County College (NJ)
Meyers, Tom
Highland Community College (IL)
Michalowski, Elizabeth
Mattatuck Community College (CT)
Michelman, Cherry
Springfield Technical Community College (MA)
Michelson, Bruce
University of Illinois (IL)
Midtown Library
Shelby State Community College (TN)
Miles, Celia
Asheville-Buncome Technical Institute (NC)
Miles, Curtis
Piedmont Technical College (SC)
Millar, Robert R.
Skyline College (CA)
Miller, Dorothy
Harford Community College (MD)
Miller, Evelyn E.
Manchester Community College (CT)

Miller, Gunhild
Rockland Community College (NY)
Miller, Herbert
New York City Technical College (NY)
Miller, Jimmy H.
New Mexico State University, San Juan Campus (NM)
Miller, Laverne
Montgomery College (MD)
Miller, Randall
Ricks College (ID)
Milliken, Patricia
Triton College (IL)
Missimer, Connie
Los Medanos College (PA)
Missiras, Andrew
Atlantic Community College (NJ)
Mitchell, Grace N.
Cosumnes River College (CA)
Moellering, Sr. Bernice
St. Mary's College of O'Fallon, Inc. (MO)
Malionee, Helen
Manatee Junior College (FL)
Molloy, Michael
Kapiolani Community College (HI)
Molter, Leticia R.
Delta College (MI)
Monnin, Lloyd N.
Clark Technical College (OH)
Monteiro, Gloria
Montgomery College (MD)
Moore, Nancy
Community College of Allegheny County (PA)
Moore, Sheila G.
Community College of Baltimore (MD)
Moran, Charles
University of Massachusetts/Amherst (MA)
Moran, Terry
Kirkwood Community College (IA)
Morgen, Millard R.
College of Marin (CA)
Morgridge, Barbara G.
Edward Community College (WA)
Morrell, Rex
Murray State College (OK)
Morris, Bert
Tidewater Community College (VA)
Morrison, Peter
Saddleback College (CA)
Morse, Rebecca D.
Wayne Community College (NC)
Moulton, Janice
West Valley Community College (CA)
Mownin, Lloyd N.
Clark Technical College (OH)
Moyer, Art
Stark Technical College (OH)
Mraz, Joan
South Seattle Community College (WA)
Mulholland, Mitchell
Berkshire Community College (MA)
Mulkey, Gwendel D.
Tarrant County Junior College, South Campus (TX)
Mullen, Ray
Kirkwood Community College (IA)
Mulligan, Mary Alice
Parkland College (IL)
Mundhenk, Robert T.
Northampton County Area Community College (PA)
Murdach, Jo Ann J.
Hayward (CA)
Murray, John
County College of Morris (NJ)
Murray, John P.
Clark Technical College (OH)
Murphy, Miriam L.
New Jersey Committee for the Humanities (NJ)
Muyskens, Lois
Richland College (TX)
Myers, Reney
Middlesex County College (NJ)
Myers, Tom
Highland Community College (IL)

Nahman, Phyllis
Greenfield Community College (MA)
Nakamura, Caroline C.
Kauai Community College (HI)
Nall, Helen
John A. Logan College (IL)
Nance, Leonard L.
Piedmont Virginia Community College (VA)
National Humanities Faculty, Inc.
Nelson, Bonnie A.
Glendale Community College (AZ)
Nelson, Dean J.
Dutchess Community College (NY)
Nelson, Ronald J.
University of Minnesota (MN)
Nemeyer, Donald
Essex County College (NJ)
Nevala, Leo
Gateway Technical Institute (WI)
Newberry, Anthony L.
Jefferson Community College (KY)
Newbury, Don
Tarrant County Junior College (TX)
Necomer, Grace G.
Westchester Community College (NY)
Nickerson, Kathy
St. Clair County Community College (MI)
Nicklaus, Carol
Amarillo College (TX)
Nicolai, Albert H., Jr.
Middlesex County College (NJ)
Nieman, Nancy Dale
Santa Monica College (CA)
Nixon, Paul J.
San Francisco Community College (CA)
Nolan, Donald
Parkland College (IL)
Nolan, Sister Mary Jane
Trociare College (NY)
Nourse, Marsha R.
Dean Junior College (MA)
Nucifora, Joan E.
Columbia State Community College (TN)
Nunley, Richard
Berkshire Community College (MA)

O'Berry, Gregory H.
Florida Keys Community College (FL)
O'Donnell, George P.
Kapiolani Community College (HI)
Oelke, Karl
Union College (NJ)
Office of Instruction
Richland Community College (IL)
O'Hara, Maricarmen
Ventura College (CA)
O'Keefe, Edward M.
Niagara County Community College (NY)
Olivi, Alfred
Essex County College (NJ)
Ombrello, Thomas J.
Union College (NJ)
O'Roark, Theresa
Dallas County Community College (TX)
Orkin, Saul
Union College (NJ)
Ortiz-Ruiz, Aida M.
Hostos Community College (NY)
Osborn, Alice C.
Oscar Rose Junior College (OK)
Osborn, Frances P.
Monroe Community College (NY)
Oswald, Betty
Mississippi Gulf Coast Junior College (MS)
O'Toole, K. B.
Brandywine College (DE)
Owen, Betty
Broward Community College (FL)
Owens, William D.
Piedmont Virginia Community College (VA)

Padilla, Jamie
Kirkwood Community College (IA)
Pagan-Vargas, Leticia
Colegio Universitario Metropolitano (PR)
Palek, Mark
So. Seattle Community College (WA)
Palitz, Merriem
Bakersfield College (CA)
Palmer, Donald
Union College (NJ)
Paquette, William
Tidewater Community College (VA)
Park, John
Ulster County Community College (NY)
Pasler, Rudolph J.
Salem Community College (NJ)
Patterson, Deborah E.
Edison Community College (FL)
Patton, John J.
Atlantic Community College (NJ)
Pearse, Irene F.
Middlesex County College (NJ)
Pecorino, Philip A.
Queensborough Community College (NY)
Peniche, Eduardo A.
Central Virginia Community College (VA)
Pennington, Elizabeth
Valencia Community College (FL)
Pepin, Ronald E.
Greater Hartford Community College (CT)
Perrin, Peggy L.
Daytona Beach Community College (FL)
Perry, James
Hillsborough Community College (FL)
Perry, John V. B.
Lake Tahoe Community College (CA)
Peters, Neva
Tarrant County Junior College, South Campus (TX)
Peterson, Art
Middlesex County College (NJ)
Peterson, Curt
Elgin Community College (IL)
Petty, David W.
Jamestown Community College (NY)
Phillips, Barry
Odessa College (TX)
Phillips, June J.
Southern University at Shreveport (LA)
Phoenix Community College
Phoenix (AZ)
Pierce, Martha J.
North Harris County College (TX)
Pinderhughes, Julia
Union College (NJ)
Pine, Sue Haynes
Florida Junior College (FL)
Pinney, Wilson G.
College of San Mateo (CA)
Piper, Winthrop W.
Berkshire Community College (MA)
Plackowski, Linda C.
Delta College (MI)
Platt, Robert M.
Tarrant County Community College, South Campus (TX)
Plunkett, Helen C.
Berkshire Community College (MA)
Polnac, Lennis
Austin Community College (TX)
Porter Donald
College of San Mateo (CA)
Portolan, Janet S.
Chaffey Community College (CA)
Post, Gaines, Jr.
University of Texas (TX)
Powell, A. James
Polk Community College (FL)
Preskorn, Barbara
Community College of Denver (CO)
Preston, Joseph
West Virginia Northern Community College (WV)
Price, Leslie L.
Fort Steilacoom College (WA)
Priest, Bill J.
Dallas County Community College (TX)
Prisco, Carlo
County College of Morris (NJ)
Pritchett, Betty J.
Mt. Hood Community College (OR)
Proulx, Gena
Clinton Community College (NY)
Pufahl, John
Union College (NJ)

Purtell, Margaret
Elizabeth Seton College (NY)

Quails, Barbara
Jefferson Community College (KY)
Queary, Louis B.
Central Oregon Community College (OR)
Quick, Doris H.
Community College of the Finger Lakes (NY)
Quintana, Yamile
Miami-Dade Community College (FL)

Rabb, Theodore K.
Princeton University (NJ)
Rager, Ernest
Richland College (TX)
Raiford, Norman G.
Greenville Technical College (SC)
Ramsey, William L.
Milwaukee Area Technical College (WI)
Rankin, Katherine
Bucks County Community College (PA)
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Community College Humanities Association (NJ)
Rau, Carl J.
County College of Morris (NJ)
Reback, Vicki
Union College (NJ)
Reeb, Richard H., Jr.
Barstow College (CA)
Reedy, Virginia L.
Tarrant County Junior College, Northeast (TX)
Rehbein, Edith S.
Middlesex County College (NJ)
Reichard, Max
Delgado Community College (LA)
Reid, Barbara
De Anza College (CA)
Reid, Bruce A.
Edmonds Community College (WA)
Reidling, Gerald L.
Jefferson Community College (KY)
Reilly, Kevin
Somerset County College (NJ)
Reinhart, Charles
Vincennes University (IN)
Reming, Patricia A.
San Deigo Mesa College (CA)
Renker, Fred
Delta College (MI)
Reynolds, Bradley
College of the Canyons (CA)
Riccardo, Edward
Triton College (IL)
Rice, Pauline B.
Imperial Valley College (CA)
Rich, Robert
SUNY at Canton (NY)
Richards, Albert I.
Harcourt Brace Jovanovich, Inc. (NY)
Richards, Dan
North Central Technical College (OH)
Richards, David
Cayuga County Community College (NY)
Richardson, Joan
LaGuardia Community College (NY)
Richland Community College
Office of Instruction (IL)
Richter, Suzanne L.
Miami-Dade Community College (FL)
Riese, Ted
De Anza College (CA)
Riggs, Jim
Wenatchee Valley College, North (WA)
Rigik, Elnora
Brandywine College (DE)
Riker, Richard
Brandywine College (DE)
Riley, John D.
Tarrant County Junior College, South Campus (TX)
Riley, Perry
San Jacinto College, North (TX)
Risdahl, Gerald
Walters State Community College (TN)
Rivera-Kron, Carol A.
LaGuardia Community College (NY)
Rivers, Louis
New York City Technical College (NY)
Roberts, Charles
Valencia Community College, East Campus (FL)
Roberts, Joyce L.
Patrick Henry Community College (VA)
Robertson, George H.
Mohawk Valley Community College (NY)
Robinson, Agnes J.
El Paso Community College (TX)
Robinson, Diana B.
Carrier Foundation (NJ)
Robinson, John A.
Community College of Denver (CO)
Robinson, Mary
The Northeast Mississippi Junior College (MS)
Rodriguez, Zane
Cape Cod Community College (MA)
Rohnbacker, Virginia
Kaskaskia College (IL)
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Roper, Carol A.
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Rosen, Bruce
New York City Technical College (NY)
Rosenblithe, Anita
Somerset County College (NJ)
Rosenwasser, Marie
North Seattle Community College (WA)
Rossman, Neil
LaGuardia Community College (NY)
Roten, Mary W.
Virginia Highlands Community College (VA)
Rothberg, Sheldon
Berkshire Community College (MA)

Rowe, Drew
James Sprunt Technical College (NC)
Ruiz, Richard B.
Bakersfield College (CA)
Rushing, Joe B.
Tarrant County Junior College (TX)
Russell, Alexander G.
Community College of Philadelphia (PA)
Russell, William B.
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Jefferson Community College (KY)
Schoepfel, Gary
Lorain County Community College (OH)
Schofield, R.
South Florida Junior College (FL)
Schroeter, Sheridan
Mountain View (CA)
Schuessler, Frances T.
Tarrant County Junior College, South Campus (TX)

Schultz, Beate A.
Community College of Baltimore (MD)
Schultz, Karla
Lane Community College (OR)
Schuyler, Robert R.
The Genesis Project, Inc. (DC)
Seabert, Sister Virginia
Mallinckrodt College (IL)
Seaney, Rod
Moraine Valley Community College (IL)
Sears, Tom
Kirkwood Community College (IA)
Seidman, Sylvia
Borough of Manhattan Community College (NY)
Selcoe, Richard J.
Union College (NJ)
Seurynick, Lawrence E.
Lake Michigan College (NI)
Severs, Carol B.
Lorain County Community College (OH)
Seymour, Thomas
Ellsworth Community College (IA)
Sharkey, Peter L.
College of Marin (CA)
Sharp, E. G.
DeKalb Community College (GA)
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Siemonelt, Regina
Union College (NJ)
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Simpson, Delores
Tarrant County Junior College, South Campus (TX)
Simpson, Mary
Rock Valley College (IL)
Siverman, Louise C.
Ocean County College (NJ)
Skaggs, James W., Jr.
Bucks County Community College (PA)
Skau, George H.
Bergen Community College (NJ)
Skerry, Philip J.
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Community College of Allegheny County (PA)
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